

THE CHINESE RECORDER

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SOME CURRENT CHALLENGES

EDITORIAL

NEW MISSIONARY APPROACH

In "Five Hundred Words," at its one hundred and twenty-first Annual Meeting, the American Board put forth a new approach to Christian world-wide service. This merits special mention because it indicates a rearticulation of Christian thought and motive around what has now become a vital factor in world articulation. After noting that world-wide upsets, science and communications have "brought the world to an inescapable closeness of contact and relationship" this declaration states "that the struggle for ideals of human brotherhood and spiritual beauty must go on everywhere." Under these circumstances the Christian motive becomes "the permeation of the world by the spirit of Christ." With this go the principles of "*sharing*" and "*cooperation*" which aim, on the one hand, at appreciation of the "riches of truth and beauty" other peoples have and, on the other, the meeting of the "manifest obligation" of Christians to pass on to them those things which have come to their civilization through "Christ and His teachings." All this involves, of course, a "*new method*." "This is, in part, the exaltation of local and national leadership within each country, the expectation that the religion of Jesus will incarnate itself in personalities and in the intellectual and institutional forms congenial to each people to whom it comes. And this means, further, that in many cases we must, in the future, transfer the emphasis from the building up of large and elaborate institutions, often too complicated and ex-

pensive for local management, to the less formal channels of influence and the deeper permeation of individual lives by the Christlike spirit." That recognizes that the missionary is an international permeator! The result of all this is expected to be that, "these new attitudes (being) essentially creative and forward-looking (will), in proportion as they come to be generally known and accepted, inevitably awaken a *new glow of spiritual devotion* in all our Churches," which should enable them to "go forward to serve the world with clearer vision, deeper consecration, and increased power." This declaration was adopted unanimously!

WHAT ARE THE MISSIONARIES DOING?

Transitional How far have retrenchment of their numerical strength, devolution and events in China affected missionary
Uncertainties. service? That question cannot be answered with statistical accuracy. The changes involved are still going on. A rather noticeable number of choice missionary personalities have left the work. Only one or two large missions, so far as we know, have escaped retrenchment of their missionary force. No inconsiderable proportion of the missionaries remaining feel uncertain about the permanency of their service. In some cases Chinese leadership has not yet solved the problem of utilizing missionaries. Except in the case of a few missions there is a tendency for missionaries to engage less than formerly in direct evangelistic work. And it is interesting to note that missionary uneasiness of mind seems more in evidence in connection with this arm of service than the institutional. All these are inevitable concomitants of a period of transition.

Some Yet the missionaries find plenty to do. There is a tendency,
Tendencies. it is true, to pass over administrative work to Chinese leaders. The capacity of the latter, in general, to assume all types of service involved has been proved by the experiments of the last few years. But they are numerically inadequate to the tasks thus devolved upon them! Hence they frequently insist that the missionaries still available—often few!—come to their help. In consequence in not a few cases missionaries find their administrative responsibilities augmented rather than diminished. This involves sometimes "far less opportunity for normal personal contacts than ever before." In spite, however, of this augmented complexity of administrative service for some missionaries there is also an obvious tendency for the missionary body in general to concentrate on service in institutions and along educational lines. One missionary says: "The tendency is to concentrate effort upon some sort of teaching, cultural or scientific, professional or Biblical."

Main Service. The reason given for the above statement may not, however, be as generally applicable as the statement itself. Yet it suggests an important aspect of the present situa-

tion. "All classes of workers feel," says one correspondent, "that their tenure of appointment, not to speak of permanency of results, is so uncertain that it would be criminal folly not to give fullest attention to the training of Chinese leaders to succeed themselves." This uncertainty in the minds of missionaries as to how the process of adjustment now going on will finally affect their own service must not, however, be taken to mean that missionaries are not wanted nor that those missionaries who have stepped out of important administrative positions find it specially difficult to serve in their new situations. New problems are involved, it is true. But in general the relation of Chinese Christians and missionaries is one that offers to furnish in time, through friendly cooperation, solutions to most current problems. "But," someone may query, "what can the missionaries under these complicated conditions best do," In the words of a careful student of this situation we may reply "demonstrate the spiritual beauty and social benefits that follow from practising the Christian Way of Life." There will always be room for missionaries who know how to render that kind of service!

THAT CHRISTIAN LITERATURE PROBLEM!

A Perennial Problem. China is credited with being, so far as illiteracy will permit, interested in literature. And certainly various kinds of literature manage to get distributed quite extensively. Yet there constantly looms up the perennial problem of getting Christian literature read. The difficulty seems not so much that of producing literature as of achieving a wide distribution thereof. All kinds of Christian literature produced do move to some extent. It is, however, sometimes said that too much of this is produced by those set apart from actual life and not enough of it is the result of the up-welling of ideas on the part of those moving and living among the people. Certainly the motivation of most of this literature comes from the producers rather than from the needs of the readers. Nevertheless it would appear that failure on the business end of organization accounts to no inconsiderable extent for the slow distribution of Christian literature.

Sales and Overhead. Strangely enough in China—land of millions!—we measure the success of books by sales in mere hundreds! We tend to judge the success of the literature producing societies, also, by the number of books produced rather than by the numbers sold. If, for instance, we were to go over the Christian literature listed as produced and cut out all books the sale of which falls below a hundred or two how many would be left? Then, too judging the success of literature societies by the relation of their sales to their overhead where should we come out? We cannot, of course, expect them to do without subsidies. But one gets the impression—statis-

tics are not available to check it up!—that their overhead expense makes their actual sales look inconsequential. Supporters at home noting this disparity between sales and overhead, naturally become uncertain about the value of the investment and urge closer cooperation between the literature agencies. In the meantime neither sales nor plans for cooperation move encouragingly. The secretary of one society recently said, for instance, that those in the West interested in the dissemination of Christian literature in China have no "conception of the backwardness of China" when it comes to "distributing agencies and mission book shops." The recent closing of the Mission Book Company (Shanghai) is taken to prove that "there is little hope that bookstores will succeed in inland places when one thus subsidized cannot keep going in Shanghai." Without minimizing the difficulties one can only feel that such an attitude defeats itself! Such a conclusion is not, furthermore, inevitable. In Paotingfu, North China, for instance, a book store has been run and made to pay for itself! Even if one granted that in some places subsidized book stores are necessary a repetition of that success seems possible elsewhere. The problem involved is one of a business arrangement that the various societies should tackle together. In any event something needs to be done to make the proportion of books distributed accord more suitably with the overhead expense of producing them.

AMERICAN RESOURCES AND CHINA'S NEEDS

Changed Attitude. "The only places in the world where people are starving are Chicago and Russia." That striking statement occurs in a letter from an American correspondent. It is probably not true! Yet even though deemed true by the writer it does not deter him and other Americans from being still interested in helping those Chinese below it to get above the hunger line. It appears also that many Americans are interested in investing in China their abundant surplus to help relieve the economic burdens of the Chinese. Both groups reveal a commendable desire to cooperate with China. But it is evident that the majority are more interested in investing some of their surplus in China so as to make it pay them as well as assist China. To do this there is felt to be a need of a "basis of a sound permanent or local credit." In this connection an unusual request is made of the Editor. He has been asked if "there is any possibility of his organizing any kind of a local or national group or committee," to build up the desired credit basis. Now the Editor does not feel that he can add this to his other duties. The request intrigues his interest nevertheless. The United States, it appears, "produces seven to ten billions of dollars per year which seek safe investment abroad." And yet the support of missions in China has gone down! During the time that this

investment surplus has been coming into existence America's altruistic willingness to share freely with China has slowed up.

Decrease in Sharing. As bearing on this change in attitude it is interesting to note that of funds for famine relief contributed by Americans for the 1920-21 famine \$613,105 were left as an unused balance to be expended over a period of years for famine prevention work. That balance is not yet exhausted. Furthermore, it exceeds the amount which came from the same source for the last famine by \$88,105! In other words the amount sent from America for the last famine—Gold \$525,000—is less than the balance left over from the previous gift. This latter gift is not, of course, inconsiderable. Viewed another way we find that of the Mexican \$3,546,450 expended in various forms of relief for the last famine by the China International Famine Relief Commission about 80% or \$2,837,160 came from America. It might be noted, also, that whereas for the last famine a total of about three million and a half Mexican dollars were accounted for, the previous famine accounted for seventeen million dollars as raised and spent by various international committees. One can only conclude that American altruistic idealism is less potent now than its understandable desire to invest safely the enormous surplus annually produced. If it is true also, as our correspondent alleges, that "all the Christian world has a surplus" then the same change of attitude has taken place elsewhere. The fact that our correspondent thinks a commercial loan of from a hundred to perhaps five hundred millions gold dollars might be possible does not interest us so much as another statement that a sharing of this surplus to the smaller extent of say, a million, would have "greater moral and religious effect." It would! While in the United States last summer the Editor found that business men are interested in famine relief more from the viewpoint of its effect upon enlarging opportunities for American business than as a humanistic expression of sympathy with starving millions. This drift while perhaps legitimate and understandable seems, we repeat, to indicate a lessening of altruistic idealism. The Chinese, like any other needy people, must not be pauperized by reckless giving yet there is a place for continuance of America's former high idealism in building up enduring friendship between the two peoples. This commercialized altruism must needs be replaced by uncommercialized interest in human welfare.

A PREMATURE OBITUARY

Drought-Resisting Seeds.

Some time since* we drew attention to an extensive experiment under way in North China with regards to introducing various imported drought-resisting seeds. Recently a visitor from New York wandered

*Chinese Recorder, February, 1930, page 71.

into our Editorial aerie and stated that this experiment has registered failure. This information having gone half-way round the world was, for the moment, accepted. Later, however, other information came to hand which indicates that this obituary notice was somewhat exaggerated and quite premature. On the famine prevention project a comparatively small sum has been spent though the experiment covered much acreage and concerned many people. Naturally anything like a comprehensive report of its actual results comes to hand slowly, especially since the investigating personnel available is quite inadequate to the magnitude of the task. A fairly general report is now in hand. This report shows, it is true, that the experiment was not one hundred percent successful. It would have been surprising had it been otherwise! Apparently somebody got hold of some of the unsuccessful spots and generalized on them—always easy but likewise always dangerous! So far no statistical summary of successes or failures has come to hand. It appears evident, however, that where failure was registered—sometimes corrected later—it was not due to the seeds but to factors which can mostly be adjusted. Farmers were often uncertain about the seeds and thus planted them at the same time or at the same depth as they plant ordinary Chinese seeds. Result the seeds got caught by the cold or something else, as the new seeds require a shorter time to germinate and mature. It may be, also, that some seed got slightly damaged in transportation, often a long process. This new seed, like native varieties, cannot resist insect pests, and so some suffered from that. In one case at least the imported seed was planted in alkali soil—too heavy an handicap! In other cases farmers suspicious about the new seed planted with it millet to insure some sort of a crop and then later pulled up the millet when the new seeds germinated. The new seed was, as a matter of fact, imported through a reliable seed house in the United States. So the difficulties seem mainly to have been rooted in disregard of instructions as to time and method of planting.

The fact remains, however, that in Shantung, Hopei, **Achievement.** Honan, Shansi, Suiyuan and Kansu farmers have witnessed fields of grain—Kaoliang—growing during drought with a greenness of verdure never before seen. Such successes carry their own advertisement. And apparently there are enough of them, and sufficiently widespread, to stimulate unsuccessful farmers to try again more carefully and to lead yet others to venture with the new seed. Numerous appreciative letters from successful farmer experimenters go to show that considerable success attended this experiment. We can only wish for those working so hard to provide seed that will help solve the problem of living in drought-disturbed regions that the future results of this spontaneous advertisement will compensate for the temporary mental flurry caused by the aforesaid premature and unscientific obituary.

The Gospel and the Social Order*

TOYOHICO KAGAWA

I WISH to speak of the fundamental principle of the Gospel of Christ as applied to the social movement. There is only one fundamental principle in Christianity. It is the Cross! The Cross of Jesus is the sole principle—social, educational, or religious—of Christianity. But we very often forget this fundamental principle and consider that the Fatherhood of God and the Brotherhood of man are the fundamental principles. It is true! They are fundamental! But unless we have the Cross, there is neither Fatherhood of God nor Brotherhood of Man. Sometimes we think that Jesus is sufficient, e.g., in the nineteenth century theology was more concerned with the personality of Christ and forgot the necessity for the Blood of the Cross. But the more one meditates on the fundamental principle for social revolution as given by Jesus Christ, the more clearly one sees it is the principle of the Cross.

The application of the principle of the Cross, however, moves on many lines—education, economics, politics, spiritual matters and physical things. For Jesus Christ it involved three aspects: (1) social; (2) ethical; and (3) Biblical.

I. *Christ as a King*—The Social aspect.

Jesus Christ did not commit suicide on the Cross. Social ferment forced him there. We cannot consider the Cross of Jesus Christ apart from the martyrdom of John the Baptist. When we consider carefully we see that the imprisonment of John the Baptist forced Jesus Christ to go back to Galilee. The second great crisis in the life of Christ was the execution of John the Baptist. It was this execution of John the Baptist which caused Christ to prophesy about his own Cross. You remember the five thousand people who tried to force him to be King. (John 6:15). But he hid himself in the mountains, and the next day appeared in the synagogue of Capernaum, thus declining their proposal. The multitude was disappointed. Most of them left him, and only the twelve, who became the apostles, remained with him. Then Christ went to Tyre and Sidon, and came back again to the opposite side of Tiberias. There again four thousand people came together. Many misunderstand this record and think the 'five thousand' and the 'four thousand' are the same crowd referred to in a confused way. But I do not think so. They are two separate crowds. Again the second time Christ thought

*Brief Summary of a lecture given at a Fellowship Retreat, Shanghai College, January, 1931. A brief report of the retreat is given elsewhere in this issue.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

he had better travel around for a while to get away from this revolutionary movement, and so went to Caesarea Philippi and came back again. But in this second journey you know what happened. This time Christ had to decide finally whether to take the revolution or to take the Cross given him. He chose the Cross, and thus laid the foundation of the eternal revolution of the "State of God" or "Kingdom of God."

But the twelve apostles could not understand this, and they talked and talked about nothing but themselves as ministers sitting with dignity in Christ's cabinet. In Mark 9:33 Christ questions them about what they had been talking about in the way, and they cannot answer him because they had been talking about nothing but the greatness which would be theirs as ministers after Christ had been made king. But Christ said, "You don't understand the true meaning of this New Society. In the New Society a baby will be greater than a king!"

Then you know, when they were going through Samaria and the Samaritans opposed them, the sons of Zebedee got angry and asked that Christ send fire from heaven. Then Jesus Christ simply laughed! Probably the nickname, "Boanerges"—"sons of thunder"—was given the sons of Zebedee by him at that time. Christ did not oppose the Samaritans, but simply changed his route to Jerusalem.

Then (Mt. 20:20 to the end of the chapter) the mother of the sons of Zebedee came and asked Christ to give *good* positions to both of her children. And Jesus Christ then declared that going to Jerusalem meant his death! And even up to the Last Supper Christ's idea of the new state was not understood by the disciples. Christ died on the Cross and all the scholars, merchants, and others of Jerusalem were opposed to his prophetic activity. Probably the merchants in the Temple were especially opposed to him, because he was opposed to their profiteering therein. Edersheim's *Life of Christ* shows how the priests of the Temple were exploiting the people; and Christ did not like it. In the latter part of the eleventh chapter of John, we find it was decided that they would kill Jesus Christ, because if one man died and the nation was saved it would be the better thing. And in all the villages there was a special order that if anybody should find Christ they should tell it to the officials and receive a big reward therefor.

All those factors merged and Christ had to be hanged on the Cross. They took him, they said, because:—(1) he was scheming a revolution; (2) he was destroying the commandment of Moses; and (3) he was disturbing society. And though Christ had no concern with those things he was sentenced and put to death. That was Christ as a King!

II. *Christ as a Prophet*—The Ethical aspect.

I think many religious teachers understand the Sermon on the Mount. Gandhi likes it! But the Sermon on the Mount is not enough!

Tolstoi liked it, wholeheartedly. But unless we have the Cross, the Sermon on the Mount is in vain. Christ as a prophet taught us the Sermon on the Mount, and more than that, he practised it,—and on the Cross!

The Sermon on the Mount is Christ's great ethical teaching. We consider that the Sermon on the Mount is the summit of morality. But unless we have the Cross, the Sermon on the Mount is nothing but empty words. In China there are many fine ethical teachings. In the teachings of Mencius and of Mo Tze we have almost the essence of the Sermon on the Mount; the Buddhist teaching of the Kegon Sect is also very near it. But they have no Cross! Mencius and Mo Tze didn't die on a Cross! The depth of Christ's ethical teachings lay in his realization of his own teachings and his triumph on the Cross! The Cross means many things: his victory over pain; his victory over sadness; his victory over death; his self-sacrifice; his courage in killing egoism. The altruistic principle is accomplished in the Cross of Jesus. In Japan we have many good ethical teachings, but I think that all good ethical teachings are fulfilled in the Cross of Jesus. ♦

III. *Christ as a Priest*—The Biblical aspect.

St. Paul said the Cross of Jesus is an offense to Greeks and foolishness to Jews, and even to nineteenth-century and to modern twentieth-century people the Cross of Jesus seems very foolish. Some mock at the Redemption. "What need is there of a Redemption?" they say! They consider that there are two kinds of Christianity.

(1) Primary Christianity, that of Jesus, who taught us the Sermon on the Mount, and the Fatherhood of God and the Brotherhood of Man. That is the teaching of Adolph Harnack. He also says that there is a:—

(2) Secondary Christianity, that of St. Paul, who misunderstood Jesus and deified him; made Jesus a god, a Savior, a Redeemer—which was nonsense.

But the more we meditate on the Cross of Jesus, the more we see that his death was more than the simple teaching of love. In two places Christ says his blood means Redemption; Mat. 20:28 and 26:28. What does this mean? Unless we meditate on this saying of Jesus Christ,—his blood as the ransom for many—and unless we study carefully the biblical proceedings we cannot understand the meaning of Jesus Christ. Many people want to omit this side, and see the Cross of Jesus only from the social, or from the ethical side, and forget the deep consciousness of Christ as a redeemer of others.

The Priesthood of Jesus came from his religious self-consciousness. The Gospel of Christ means all three things. But many students forget the priesthood, the prayer, and the religious self-consciousness of Jesus

Christ, and want to pick up only the social or ethical side of his meaning. But if the consciousness of Christ was only that of a social reformer, he was an insignificant person; and if he was only an ethical teacher, we have many sages and prophets like him. Unless we understand Jesus Christ as a Redeemer in the religious sense, we cannot understand Christianity. The shortcoming of the social gospel in America is in laying too much emphasis on the social side of Jesus Christ alone. But we must dig deeper into the meaning of Jesus Christ as a Redeemer.

The Gospel means emancipation. In the nineteenth century terminology the Gospel meant individual salvation, but in the meaning of Jesus Christ it was to be, economic, political, physical, psychological, and social emancipation—all-round emancipation for the individual and for society. To Christ emancipation meant something more than merely social emancipation. Emancipation came from the power of God! When we repent, and prepare to receive the power of God, the power of God will change our heart.

The Kingdom of God meant something more than temporary reformation. It meant something permanent. When we change our attitude toward God our ethical teaching will change, our social construction will change. Many people want to reform society from the outside, but Christ's principle was to change it from the inside out—from the innermost shrine of man's soul.

So we must study the Gospel of Christ from three sides: (1) his message to society; (2) his message to our ethical nature; (3) his message to our religious nature.

Let us consider the true social construction of society as related to the principle of the Cross. This principle I want to apply to economic, social, educational, physical and spiritual things, to study carefully the ethical side, and note how we can develop the teachings of Christ through education. Then we shall also consider the religious side of the Cross; how we apply our soul in prayer, in meditation, and in devotion to the redemption of others. Our prayer ought not to be selfish. Our self-consciousness must be Christ-like. We must be filled with God.

The Communistic revolution includes blood; and the revolution of society through the Cross-principle also must include blood. But our revolution is not to kill others. It means the sacrifice of our own blood!

The Unmet Rural Challenge

GEORGE W. SHEPHERD

THIS article deals with the relation of the Church to rural needs as seen from the viewpoint of the situation in Fukien. There are many Christian workers in institutions in this province that have been organized to serve rural communities, who are largely uninformed on the conditions which they are honestly trying to mitigate. Such institutions are quite frequently, for the convenience of the staff, located in cities, and the entire teaching force is often city-minded. On rare occasions members of the faculty may dash out into the country for a week-end, doing their best to keep in touch with farmers and the country preachers. Unsettled political conditions have recently made extended tours difficult, and many workers, local and missionary, have definitely decided to confine their activities to the cities. The uncertainties and difficulties of travel beyond the bus and ricksha areas have made it extremely difficult to give to airy rural programs a local habitation and a name. Wearisome days and uncomfortable nights on overcrowded launches, or less crowded rice and vegetable boats, do not foster dreams of the coming rural Kingdom. Only a rare few are able to revel in the twinkling stars as they appear through the chinks in the roof. Most missionaries, and nearly all highly trained Chinese workers, revolt at the odors and rebel against the discomforts of the average rural home.

It would come as a shock to the faculty of a certain theological school, and give the enemies of that school an opportunity to throw stones, if we were to point out a student who is organizing a group of bandits back in his home town. Those who know the present state of society in his home town, are perplexed and disappointed, but they are not surprised. Quite recently an ordained preacher and his wife, who is also a college graduate, took refuge in one of our country chapels. They are both members of a troupe of bandits who have the reputation of accepting ransom and then shooting the prisoners. Yet the pastor and his wife in charge of that chapel, showed mercy, and at the request of the refugees loaned them clothing. Were they right in loaning the wife a suit of school boy's clothing that she might pass back into the mountains in disguise?

An influential Chinese newspaper in this province has recently made the statement that banditry is the backdoor to minor officialdom. For those of us interested in the uplift of rural people, here is a definite rural problem that will sooner or later demand our study. Why are an increasing number of the graduates of modern schools, including Christian institutions, joining shady gangs as a short cut to economic security? It may be news to the readers of this article that they are doing just

that thing. Some young men, however, learn their lessons early and reform. A successful and apparently devoted Christian doctor, now in the service of the Church, spent some time as a member of one of these bandit gangs before he studied medicine. Now an upright citizen and a useful member of society, sometime, somehow, in his youth he was overcome by the atmosphere and surroundings of his home community. Passing a rural gambling den the other day we noticed the father of a rather promising boy. The lad had absorbed all that the community school could offer, and had decided to join a sort of half respectable gang with guns. That night, through the influence of friends, pressure was brought to bear upon the father, and his son is now happily at work as a student in a Christian school. Saved for the present, but what of the future? For years these boys have been going to the cities. That is all that the Church has been able to do for them. Allow them to drift back into their villages, without doing something to change the moral tone of their home communities, and the chances are all against the boys. Within a short time most of them will succumb to the temptations referred to here, not to mention a few others not yet cataloged.

We are being reminded these days that the missionary was first a translator, then a preacher, and later a builder of institutions. Chinese leadership has now taken the place of the missionary in these various spheres, and about all that the missionary has left to him is some kind of a "friendship job". Perhaps a few of these released missionaries might join the church in its rural program, and eventually help to train the right type of Chinese leadership. The primary equipment for such a task, in addition to scholarship and devotion, might be described as a well-balanced mental and emotional adjustment that will enable the worker to live contentedly amidst the discomforts of present day rural China. Both nationals and missionaries seem to lack this equipment in equally large proportions. It has often been argued that people who are accustomed to these discomforts should be assigned to rural work, hence the Church has for years been sending largely inferior leadership into the country where we find it today.

Just as the nursing profession has been elevated, first in the West, and now more recently in China, so the ministry of rural pastors should be lifted to a higher level. Not so long ago it was impossible to secure other than coolie help for the daily routine of caring for the sick. Through well planned training courses for nurses, adequate remuneration for graduates, and the organization of a National Nurses' Association, it is now possible to secure high grade women and girls for work that was for years considered degrading. At present, when most church committees discover a highly successful man in the country, they naturally assume that he should be appointed to a cosy and more remunerative office in the city. Until missionaries, church officers, and Christian

schools make a psychological adjustment, throw away their prejudices in this matter, and decide to give the toiling masses trained leadership, the situation amongst 80% of China's population, so far as the Church is concerned, must remain unchanged. Nothing short of a revolution in our thinking, a new birth in our general attitudes will meet the challenge of the country.

"Henry Sloan Coffin once compared the problem of the Church in relation to its social environment with the problem of the United States' engineers in building the Panama Canal. They went down to Panama to dig a canal, but they found that they must first understand and deal with the tropical jungle through which the canal must go. Pure water, screened bungalows, warfare against yellow fever and mosquitoes, all had to precede the actual digging of the canal and continually accompany it." Up to the present a discouragingly large proportion of men trained in existing schools have returned to their work in Fukien trained to dig, but quite incapable of dealing with the tropical jungle. Social realities condition or largely influence the work which the minister can do. Unfortunately for them and for the rural church these men are not trained to deal with the social realities that necessarily precede and accompany their work of curing souls. For this there are probably many excuses and a few good reasons. First and foremost the staff of these training schools appear to be wedded to city life, and cannot possibly appreciate the adverse social conditions under which the rural pastor must do his work. Graduates return to their fields well equipped with theories and book learning, and in many instances without the ability to observe, investigate, and analyze what is taking place in the social life around them. After one or two discouraging years many of these men accept appointments outside the Church. The successful pastors are largely those who are fortunate enough to have the close fellowship of a rural-minded missionary, or a wide awake senior pastor, who has happily blended spiritual insight and vigor with a social passion for humanity. Many of the rural pastors who have had the fellowship, cooperation, and shoulder to shoulder comradeship of the missionary are still at their tasks. Those who have been merely superintended and supervised have not done quite so well. Dr. Chang Fu Liang has recently reminded us that there are young members of the Christian ministry who see the rural needs and want to meet them. All they need is opportunity, encouragement, and support.

Another important factor, in the failure of existing training schools to supply us with high powered rural leadership, may be sought in the class of students selected for training. This is more directly the fault of church organizations and rural missionaries and pastors than of the institutions to which they are sent. Someone has aptly said "you cannot make rural leaders out of the sons of cooks and compradores." A rural

pastor, who is an outstanding success in one of our Fukien fields, has laid down this general principle for guidance in the selection of students for the country ministry. Boys from homes that are mismanaging or muddling their own family estates will not command the respect of the villagers, as rural leaders, no matter how many diplomas they hang on their walls. It sounds like the qualification for the ministry outlined by St. Paul, "If a man does not know how to manage his own affairs, how is he to look after the Church of God"? I once complained to an observing Chinese friend that I was unable to secure the services of an intelligent industrious load carrier for touring. He smilingly replied. "We have many such men here on the farms, but they are all successfully managing their own fields." All too frequently the only men available for the rural pastorate have been of the unsuccessful less brilliant type. A thorough course in economics, sociology, psychology and religion on top of a poor foundation is largely waste of time. The first step in the training of rural leaders then is the selection of those who have good protoplasm to begin with. Neglect this physical basis of life, as we have done in the past in the selection of candidates, and we shall be doomed to failure.

Uneven cobble-stone trails, and mountain passes two to three thousand feet high, are not considered ideal lines of communication for a country parish, particularly when the missionary or pastor must walk, as is the custom here. Within the past few years hundreds of names have been struck off church rolls, and one suspects oftentimes without so much as a pastoral call being made previous to the revision. Years of careful observation have led to the conclusion that lack of intelligent pastoral care is another of the many modern offenses against the rural church. A pastor is preëminently a guardian and keeper of souls, and the well-trained disciplined minister never allows his pastoral visitation to lapse. Those who have spent any time in the country know how rare a thing it is to discover a young pastor who has had any more than a superficial training in the technique of his pastoral calling. Too many young fellows step lightly into the ministry with the attitude that it is the business of the sheep to look after the comfort and convenience of the shepherd. Hence the unenlightened hard working farmer at the end of a long trail is likely to be neglected. Those who leave our halls of learning headed for a country pastorate should be unreservedly committed to the high ideals of our Chief Shepherd as outlined in the 10th chapter of the Gospel according to St. John.

Recent months in rural Fukien have been unusually difficult. Missionary and Chinese leaders have alike been captured, and some have been shot by communists and bandits, while those who have remained at their posts have had to confine their activities to the cities. In various ways all have been disturbed, and not a few are discouraged. Those

who return to their fields will do so with much depleted ranks. We are being deluged with printed material, mostly programs for rural work, but up to the present not with workers. Are the sacrifices involved too great for this generation, and are we asking too much of ourselves and of our Chinese colleagues?

China's New Factory Law as Affecting Women and Children

ELEANOR M. HINDER

ON December 30, 1929, the National Government of the Republic of China promulgated a Factory Law. The last two clauses stated that a date for the enforcement of the Law would be announced by order, and ordinances for the administration of the law issued separately. According to the Chinese press on December 16, 1930, February 1st, 1931, was set as the date upon which the law should become operative. Administrative Ordinances were published at the same time.

For some time, then, the text of the National Government's Law has been in the hands of the general public and of students of the situation. Some of the provisions of the law seemed so far-reaching that, in view of the existing economic situation, it appeared to be courting disaster to attempt to put them into force immediately. Accordingly the "ordinances" have been eagerly awaited. Their publication has brought, it must be confessed, considerable disappointment. They seem to take no account of the enormous social and economic changes which are involved in the enforcement of the law. They had within them the opportunity to provide for gradual application of laws the ultimate achievement of which is fundamentally necessary, but whose unwise enforcement may defeat their own object. The law as it stands is a goal, the reaching of which in five or seven years of steady progress might be regarded as a splendid achievement. To attempt to enforce it in toto now is surely to invite disaster.

There are historical precedents for providing for a period of adjustment to new legislative enactments affecting industry. In Japan in 1925 when a law was passed abolishing night work for women, a period of three years was provided to permit the industries involved to make the necessary changes. Even though this time was fully used, recent conversation with Mr. T. Fumatsu of the Shanghai Japanese Cotton Mill Owners' Association revealed that it had not proved possible to increase the plants and number of spindles to absorb all the women workers into

day shifts. Dr. Kagawa recently stated that enforcement of this factory law generally has meant a 34% reduction in output.

Unfortunately, China's ordinances do not provide for this gradual process. Neither do they effectively present an instrument for the enforcement of the law. What is needed for its application? Once a date is set, the law automatically becomes part of the legal codes of China. It must, therefore, be applied if and when a case is brought into the courts involving infraction of any of its clauses. In England and other countries with a modern industrial code, while any person or group may bring an action into court—a workman, or a trade union for example—it is the specific duty of specially appointed factory inspectors to see that the law is administered. A factory inspector is required to institute proceedings if the act is being constantly infringed. In this way the courts become the instrument for the enforcement of the law.

It is obvious to students of industrial law that no mere declaration that the law is in force will avail unless the instrument of an inspectorate is available also. It is not known whether a corps of inspectors is ready for service, though it is known that the Ministry has drafted regulations for their service, which are now under consideration in the Legislative Yuan. The ordinances make no mention of it. In western countries inspectors are required to undergo specific training, for acts governing safety conditions, for example, have become technical and detailed. As yet China's original act is comparatively simple in form, and unless the regulations show themselves to be highly specialised, the act should not require long technical training to administer it.

This law, which is now to be enforced, represents the second draft of a Factory Law drawn up by the National Government. Two other National laws, one governing Labour Unions, the other Conciliation and Arbitration of Labour Disputes have also been promulgated. The last named has been in operation for some months. Recently there has been issued a revised version, providing among other things for voluntary instead of compulsory arbitration. In addition to these three national laws, several provinces and some municipalities have during the past five years drawn up factory regulations and laws for local use. Few of them, however, have had application. The proposed enforcement of the National Factory law represents the second national enforcement of a labour law. It contains possibilities so far-reaching that the content of them should be understood.

The second section of the law contains three clauses applying only to women and children. But it is obvious that women are also affected by other sections. Specific mention is sometimes made of them—e.g., in the section on hours, certain restrictions affecting women are recorded, and they are equally affected with men in matters of holidays, wages,

contracts, safety and health, etc., with which the act deals. A discussion of the aspects of the law affecting women involves, therefore, a general survey of the most important features of the law.

But these provisions mean nothing unless viewed in the light of existing conditions. Take first the section applying only to women. Article 5 states: "The employment of children under the age of fourteen years shall be forbidden in all factories. Children under the said age but over twelve years of age already employed in factories before the promulgation of this law, by consent of the proper authority may be permitted to remain in employment." At the present time, except in isolated instances, such as the Ewo Cotton Mills, Japanese Cotton Mills, the Commercial Press, etc., (all in Shanghai) it has been customary for children to work from an early age. In silk filatures it is common to find children of very tender years. In cotton mills, in match factories, in tobacco factories they are to be found from about eight years of age, or even less. If the means of livelihood is in the home—e.g., in the making of match boxes, they work at tasks there also.

An important point in the regulation as stated is whether the age is to be counted as "foreign" or Chinese. If the latter, the clause would be more easy of application, for it might mean that children under twelve would not be admitted to new employment if already employed. Difficulties occasioned by the jump from no regulation to exclusion under fourteen years would be lessened. But according to Article 124 of the first book of the new Civil Code:—"Age is to be reckoned from the day of birth. If it is not possible to ascertain the month of birth of a person, he is presumed to have been born on the first day of July. If the month of birth is known and it is not possible to ascertain the date he is presumed to have been born on the fifteenth day of the month." This would imply that from the point of view of the Chinese government the old habit of reckoning age by the Chinese New Year is no longer recognised. Hence the age of fourteen years mentioned in the law as the minimum age for the employment of children will be "foreign" count. There is still the difficulty that the year of birth may not be known. In Hongkong, in an effort to limit the commencing age of employment to ten years foreign count, he or she appears before a magistrate.

The other two articles of the section specifically devoted to women and children differentiate children above fourteen and below sixteen as "child workers," and permit them only to be engaged in light and easy work. The Regulations for administering the Act provide for the lodging with the proper authority of the names and age of children below fourteen and over twelve who are already employed. But they do not provide for any other gradual attainment of the provisions of the act. Its application means that all children now employed under twelve years *foreign count* must cease employment immediately. And no other child

under fourteen foreign count can be employed. Is this wise or possible? What will be its immediate results? The law further decrees that women and children shall not be employed in certain dangerous occupations—in handling explosive, inflammable or poisonous substances: in places where they are exposed to dust or fumes from noxious fluids: in relation to machine involving adjustment of belts or ropes, high potential wires, etc. Women are involved also in the matter of working hours:—"The regular working day for adults is eight hours: but in cases where there is necessity to extend it, owing to various local conditions and the nature of the work, it may be fixed up to ten hours." Certain industrial plants by the nature of their work have had fixed hours. Cotton mills for example, where they have worked a two shift day have this now reduced to ten and a half hours in length, with one hour for meals, making eleven and a half hours per day or night. Other occupations have varied the length of the day: in silk filatures it is longer in summer than in winter, and there is no night shift. Others have a regular nine-hour day:—The law goes on to say that in case of "force majeure," "Working hours may be extended, but they shall not exceed a twelve-hour day, and the total overtime work shall not exceed thirty-six hours a months."

Though the phraseology of these clauses would seem to imply that a statutory eight-hour day is intended, "in case there is any necessity to enforce it," "owing to various local conditions and the nature of the work," and "in case of force majeure," working hours may be extended. Ten hours is mentioned as that at which the length of the day may be "fixed," and twelve a maximum length. The total overtime per day mentioned beyond ten (not eight) hours is then two hours. Since there is provision for thirty-six hours a month, it follows that for eighteen days in the month a twelve-hour day may be worked, leaving only ten days at the ten-hour length. The number of days per month on which overtime may be worked is not specified, and the allowance of thirty-six hours per month is liberal enough to nullify the ten-hour day, completely setting aside the eight-hour day suggested. Thus the number of hours suggested is not widely different from those now existing in many industries. Provision for payment for overtime is, however, a safeguard.

Three other fundamental clauses apply to child and women workers in the matter of hours. The regular working day for the child is not to exceed eight hours; and children may not work between 7 p.m. and 6 a.m. nor women between 10 p.m. and 6 a.m.

At present the work of children and adults is interlocked, so that it has always been argued that it would be impossible to take children out of factories without dislocation of the process. Now, however, the law proposes a differential length of working hours for children. It further forbids all night work for either women or children. This will mean for the cotton industry for example a complete re-organization.

In general, the Washington Conference Convention to abolish night work for women is sound, from every moral and social angle. Its main principle is not changed by the proposals to revise this Convention, but too rapid enforcement may mean, as it always has, difficulty for the people involved. Wise time limits can mitigate the situation.

Under the section on "Rest and Holidays" questions of daily, weekly, and annual rest are taken up. A rest period after five hours' work is specified. This practice already holds in some operations, though in others the period between commencing work and the break for the noonday meal is five and a half to six hours. In cotton mills it is not customary to stop the machinery for the noon or midnight meal, this being taken at the machines. In silk filatures the period for lunch is one hour, usually from 11.30 a.m. to 12.30 p.m. One rest day in seven is stipulated in the new law. Though some factories have this practice, many have two rest days a month on the occasion of the change from day to night shift or vice versa. Filatures often have one rest day in ten.

An effort is to be made by the law to obtain regular annual holidays. Seven days for less than three years' service: ten days for more than three and less than five, and so on. These it is presumed will take the place of old custom of from five to ten days at Chinese New Year. In effect the result will be much the same.

The clause of importance in these arrangements from the point of view of the workers states that "all workers shall be given their regular wages for holidays and rest days." Here lies the crux of the situation. The economy of the country generally is adjusted to the provision of a weekly wage which, for working six days, provides maintenance for seven. If work is upon a piece work basis, it is usually such that it needs both skill and full working time to earn sufficient wages. The application of this clause, just though it is, and essential if the workers are to be prevented from working on Sunday—or a seventh day—will mean much immediate adjustment for managements. From the point of the annual holidays' payment, if this is meant to replace the custom of half of full months' wages at Chinese New Year, the situation will not change much from that at present obtaining.

Some clauses in the section on wages make specific mention of women, and all are important to them. The first clause attempts to provide for a minimum wage related to a reasonable standard of living. This would surely be very difficult of interpretation. Though the last few years have seen attempts to collect family budget figures with a view to determining what is the cost of such a reasonable standard, authoritative figures are known for very few districts. The price of rice has always been taken as the criterion that measures more accurately than

any other single factor what it costs the workers to live. Many wage agreements have involved the payment of a "rice allowance" if the price of rice rises above a certain amount. The clause which reads:—"Female workers shall be paid at the same rate as male workers when they perform the same work with equal efficiency," though a step in advance of the practice both in China and in many other countries will not, it is feared, have wide application. For in practice in industrial occupations men and women perform different processes. At present almost universally the wages of men and women differ. It is women who have the skill to spin the fine silk: but they do not get the same wage as some men workers in the same occupation.

Passing over the whole section devoted to contracts, though it is to be noted that it is in this realm that workers generally have obtained more than in any other direction in the past three years, we come to the sections on Welfare. One clause in this states:—"Female workers shall be given leave with full wages before and after childbirth, amounting altogether to eight weeks". This provision is in line with the efforts of the International Labor Organization, though many countries with industrial legislation much more advanced than China cannot yet see their way to provide for it. In China it has peculiar significance. The coming of large-scale industry has meant the increased employment of women, and since the marriage age remains low, it follows that many of them will be married. The burden upon employers may thus become a very great one, and add considerably to the cost of operation. But as a matter of history this issue has formed the subject of early agreements between employers and their workers. It was written into the settlement of the five months' strike in 1927, though the causes of the strike had nothing to do with it. It serves to show its importance in the eyes of the workers.

Space will not permit further examination of the provisions of the law, though such important and fundamental considerations as affect the health and safety of the workers, and questions of compensation are omitted. No attempt has been made, as of course it could not be, to compute what would be involved for industry financially by the application of the law as it stands. While standing firmly for the principle of regulation of industrial employment, no student of social affairs would desire the application of this law in its present form. It is too ambitious in view of the economic situations ruling in the country. Those who have watched the situation closely for many years and have the well-being of both China and her workers at heart, had hoped for the promulgation of a law which would have established the principle of regulation, but been content to crawl before it could walk. If the present law represents the goal to which it is hoped to move during a period of say five or seven years, it is to be welcomed. But it will fail of application,

the government edict notwithstanding. And the failure will mean, it is feared, a putting back of the clock for regulation. The well-being of workers, the object of any industrial regulation, will not be attained by a too ambitious effort thereat.

The Struggle Over the Religious Liberty of the Chinese Child

FRANK RAWLINSON

(Continued from page 110, *Chinese Recorder*, February, 1930)

VII. PROTESTS

WHAT, then, is being done to meet this situation or challenge those set on eliminating religion altogether or rather eliminating it from the education of the Chinese child? Here a brief outline of the protests against the restrictive features of educational regulations is called for.

Buddhists during 1929 protested to the Government against the persecution of their institutions and the despoilation of their property and asked for protection therefor. But neither they, nor other non-Christian religious groups, have apparently protested against the restrictions of present educational regulations upon their religious activities.

The only protest worthy the name has come from the Christians. The various aspects of this will be briefly noted. In 1928 the Synod of the Sheng Kung Hui drafted and presented a petition to the Government in which the chief request was that "Christian schools be allowed to require Christian students, with the approval of their parents, to attend classes in religious instruction and services for Christian worship."³ For other students it was proposed that "church schools should have the right to include optional courses in their curriculum." Then in the early part of 1929 the General Assembly of the Lutheran Church of China took action urging the Government to grant to "private schools the right to make religious instruction compulsory if they deem it advisable." Reference was also made in this petition to the inalienable "right of parents to determine in which way their children shall be instructed as regards religion."⁴ This group proposed to secure a mass movement among Chinese Christians backing up this petition. The mass movement part of it, however, did not then get very far. Again in the summer of

3. China Christian Year Book, 1929, pages 284-5.

4. *Chinese Recorder*, March 1929, page 200.

1930, fifteen Christian groups, including over 200,000 Christians, presented a protest against educational restrictions anent religious instruction and exercises on the general basis of the necessity of relating religion to education, the Christian religion in particular. In this petition the emphasis was not on the rights of either parents or schools but on the necessity of making religion a part of the training of youth.⁵ Again on August, 22, 1930, the Chinese Catholic Youth Association issued a vigorous manifesto against the educational regulations. This protest was made on behalf of 284,793 Catholic students in China and others abroad. The decrees forbidding "the study of religion and the holding of religious ceremonies," the manifesto urged, "are against the natural law, the Chinese Constitution, the principles of Sun Yat Sen and the liberty of citizens of the Chinese Republic." In this manifesto the right upheld is that of the citizens of China, a more basic right than any heretofore mentioned.

All these protests and petitions seek the privilege or right of presenting Christianity to Chinese youth—mainly though not exclusively those of Christian families—and in and through all of them operates, in varying degrees, the desire to propagate various sectarian religious ideas and practises. Not a small proportion of the protestors seek a purely sectarian right or privilege though they sometimes speak in the interests of religious liberty in general. Such are, in consequence, open to the charge of seeking religious liberty in general when, as a matter of fact, they—many of them!—seek *sectarian liberty* only. They ought, in my judgement, to lay their cards on the table and, if it is sectarian liberty they want, make their fight on that basis. They weaken their cause if they give ground for suspicion that what they want and what they ask are different! No one imagines, for instance, that the fifteen organizations mentioned above have any intention—generally viewed—of teaching religion except with particular emphasis upon their sectarian views! So long as that suspicion remains they lay themselves open to the charge of being inculcators of that very "religious bias" which Chinese educators—even the moderates—seek to eliminate. And since Christians are in the minority their protest viewed against the background of the masses of China does not loom up as highly important.

It is significant that none of these protests made any change in the general situation except perhaps that the Government was influenced by the one made by the fifteen Christian organizations to permit religious courses in *senior* middle schools. Taken together these protests indicate a considerable movement among Christians. Nevertheless they were, in the main, ineffective. Naturally the question arises as to whether any solution is possible by way of protest alone.

5. *Chinese Recorder*, September 1930, page 594.

VIII. ATTITUDE TO REGULATIONS

A Christian protest against the restrictions on religious instruction and exercises is thus in evidence. Undoubtedly the majority of Christians agree with the general tenor of this protest. However, their actual attitude towards and practise in connection with the Government's registration requirements vary considerably. Some schools and groups accept them and are endeavoring to experiment in religious education; others ignore them and continue as they were wherever the Government is too busy or local conditions are such as to leave them free to do so. These variations in attitude and practise often occur within one denominational group. One sometimes even hears of schools which have registered and still maintain their old methods of *requiring* religious instruction! Other groups are just carrying on—they are opportunists!—hoping that something will turn up!

There is a similar variation of opinion among Christians as to how they should act if their protests continue fruitless. No inconsiderable proportion of them would set up a lock-out, or a strike, and close their schools until they can secure the conditions for running them they deem necessary. That such a general closing of Christian schools is a real possibility is seen in this sentence quoted from the petition of the fifteen Christian organizations made in the summer of 1930. "We are bound to feel that these restrictions are of such a nature as to make it necessary for the majority of our church schools to discontinue." If that is not a "lock-out" or a "strike" it certainly is a retreat! Such non-cooperators with the present Government policy seem to minimize the fact that such a retreat would widen the breach between the Church and Chinese youth, decrease—if not end!—the supply of modern-trained workers for the Church and, in addition, quite unjustly deprive many Chinese children of a chance for education. Such a policy is suicidal!

Now couple with these variations in attitude and practise the differing and often diverging sectarian purposes of Christian groups, and it becomes clear that in this important struggle over the religious liberty of the child Christians are asking everything separately and practically nothing collectively. Collectively they are only protesting against something but suggesting nothing new or constructive in its place. To this divergence of motive and practise the Government is opposing a fairly simple and unified policy. Yet both are, as a matter of fact, fighting over a negative issue: the Government forces are simply seeking to cut out something and the religionists are simply seeking to prevent its loss. "But," one asks, "what does this conflict over negative factors mean for the child over whose future the fight is really being waged?" No one seems to be seriously seeking an answer to that question!

IX. RIGHTS

The struggle, then, is over the education of the Chinese child. He, or she, is helplessly silent! The Government is assuming the *right of the State* to settle the problem for the child. Among Christians there is much emphasis on the *right of the parents*, the *right of the school* and even the *right of the sectarian group*: in one case the *right of citizens*. But all these are *adult rights*! The sectarian avers he has a right to set a "religious bias" for his child. The Government avers it has the right to deny the child such a "bias." That the child cannot predetermine his educational environment, including its religious influences, is painfully obvious!

Government educators and Christians are, as a matter of fact, showing themselves to be—sub-consciously, perhaps!—good exponents of the Behavioristic principle as applied to a field the real Behaviorist affirms does not exist—that of religion. The one side imagines that by keeping the child ignorant of religion he will learn how to appraise it properly or perhaps avoid it. The sectarian imagines that by giving his child an early "religious bias" he will naturally go on therein or choose the best in religion for himself. Both are thinking in terms of a conditioned environment that will predetermine the child's attitude.

As a matter of fact, viewed from the Christian side, the attempt to predetermine a "religious bias" has distinctly *three* results:—first continuance therein, sometimes automatic; second, disillusionment, often resulting in turning from religion altogether; and, third, the choice of a totally different religion. Sooner or later the environment modifies or conflicts with the predetermined "bias." Likewise to bring a child up in ignorance of religion may result in him later falling into something undesirable through mere ignorance. In short the Behavioristic principle as thus applied is clearly only an unproved theory.

In the midst of this struggle over adult rights what of the child? Has he a need which is itself a right which ought to be met by those who can, to some extent, arrange his environmental conditions? That is a question which must be faced! True some do talk about the "freedom of the child." But where and how does that freedom come in when one side is trying to keep him in ignorance of religion and the other trying to set up in him a "religious bias"? Both sides are trying to do precisely the same thing—predetermine something for the child instead of trying to find out how he might best learn to determine his relation to religion for himself! The fight is, therefore, carried on in behalf of adult predetermination, not over the child's freedom! To fight over the religious liberty of the child would be a fight worthwhile, indeed!

X. THE REAL ISSUE

We are now glimpsing the basic issue in this struggle! With varying motives and somewhat half-consciously those Chinese set on separating religion and education in the earlier school grades are forcing to the front a submerged problem in religious education—the *religious liberty of the child*. This is the *new* aspect of the old problem of religious liberty. Christians are, in the main, unfortunately failing to see this issue clearly and are engaged in fighting for sectarian and adult rights instead of challenging attention to it. The basic issue is being over-looked in the shuffle! But, I venture to say, that if Christianity is to play a significant part in the future life of Chinese children it must find or lead in forcing a solution to this issue. Which, after all, is more important, the “inalienable right of the parent” or the inalienable need or right of the child? We cannot leave the problem of relating religion to education to children to determine but someone must arrange the environment so that the child may be able to determine his relation to religion for himself! Can religious instruction in this modern world be so related to education as to achieve that end? The possibility of this I shall attempt to show later.

In the meantime what of the religious liberty of the child? Of course if the churches do not attempt to “bias” children religiously the Government will leave them alone. That much religious toleration is assured. But that will in time leave the Church dissociated and set apart from the reconstructive life of the New China which is where many Chinese would like to see it and where many Christians are tending to place it. But who wants a church like that? Yet present movements are tending in that direction and will so continue unless checked and unless the Church in general finds how to relate religion to education in a modern world and a modern China so as to give the child a modern attitude to religion. It cannot be solved by anti-religionists on the one hand and sectarians on the other hand, mutually protesting against each other, which is at present their chief activity!

XI. MISTAKES

Before suggesting a possible solution to this struggle which will conserve the need or right of the child let us note the mistakes the most prominent contestants are making in their present conflict. These are to some extent the fruits of their negative approach to the whole problem.

First, let us note briefly the major mistakes being made by the Christian forces through whom the main protest against existing tendencies is expressing itself. Some Christian groups are trying to reconstruct their methods of religious education to meet the present situation. But most of them are dominated by a mood of protest. They

resent the loss of a privilege! None are, as a matter of fact, offering a challenge to those threatening the freedom of the Chinese child in relation to religion! Here is a situation wherein a challenge to religion should be met by a stronger challenge in its ultimate interest. A protest is not a challenge! In short the forces in favor of relating religion to education are simply on the defensive; they have no offensive campaign or issue. At the best, therefore, the result can be a draw with the possibilities at present in favor of the defeat of those desiring to relate religion to general education. Some positive challenge must be made to the anti-religionists in place of the somewhat hidden sectarian aims now making up the major objective. Can this be done? I don't know! It must be faced nevertheless!

The Christian forces sometimes talk as though their present struggle over the *right of religion* (a right far less frequently mentioned than others!) is a continuance of the great Protestant struggle of long ago that was waged under somewhat different conditions. They thus tend to express their aims in terms of that bygone aspect of the struggle over religion.

Three major differences between the Protestant struggle and the present one in China are evident. First, Protestantism was concerned with the struggle of various Christian sects against another Christian sect. The problem of non-Christian systems of thought hardly affected it. In China, while Christians lead in the protest they form only a minority of the religionists actually concerned. No objective has yet emerged which might unite these various groups of religionists in one unified challenge to their common danger. Is not the *religious liberty of the child* such an objective?

Second, the Protestant movement did have a general objective—the *right of the individual*. This, at first a matter of his religious right developed into a consideration of his rights in general. This latter everybody talked about. Sectarian rights, while by no means overlooked, were submerged in this larger issue of the rights of the individual. Of course, when it came to making laws affecting religion directly the main problem was that of protecting different religious groups against one another. Even so late as the Edinburgh Conference (1910) reference was made to the Amendment to the Constitution of the United States in this regard to the effect that it was secured to "establish upon a firm footing the right before the law of every religious sect."⁶ In China while the various religious groups are undoubtedly desirous of protection for their own systems of thought the protection of each against the others is not a matter of national law. In a negative sense the laws affecting

6. "Missionaries and Governments," Edinburgh Conference Report, Vol. VII, page 124.

religion aim to protect the child against the sects. These affect all groups equally though some are protesting more vigorously than others.

Between 1912 and 1916 Confucianists were still strong enough to endeavor to get the then proposed Constitution of China to recognize Confucianism in a preferential way. This move some interpreted as meaning that Confucianism would become the "state" religion in China, or practically so. As a result Christians, Buddhists and others moved together to defeat this attempt to give one religious group a preferential national status. Confucianism lost out! In 1928 the Government sought to end the spring and autumn "sacrifices" to Confucius though later these were partially restored. As a matter of fact non-Christian groups have been affected much more adversely by national legislation in recent years than Christian churches. The Christians are protesting vigorously against regulations which affect all groups equally, legalistically speaking. The comparative silence of other non-Christian groups in this regard weakens materially the force of the Christian protest. To permit this weakness to go on is a great mistake. In Europe and England one Christian group sought dominance in both social and political life. The others protested and won the right of existence on an equal basis. That is not the issue in China now.

Then, third, the struggle in China is over the relation of religion to the *child*. The conflicting forces in Protestantism paid little or no attention to the child. They believed and acted upon the "inalienable right" of the parents or the group concerned to predetermine his religious attitude. Fulöp Miller,⁷ sums up the position of the child in general during the struggle over individual rights as follows:—"While philosophers, poets, and beautiful women joyfully celebrated the emancipation of the individual, innumerable children, in whom nobody was interested, were completely neglected, and unnoticed thousands perished of hunger and privation." Not *all* children were thus neglected, it is true, nevertheless Protestantism did not concern itself with the problem of the religious need or right of the child. But China, whose ancient philosophies and customs have always subordinated the interests of the child to those of the adult or the social group, is now seeking to free the child from "religious bias," and is thus directly forcing the issue of the right of the child in this connection even though no one (or at least no group) is as yet working out the implications of that issue. The Protestant Movement, therefore, furnishes few, if any, precedents for the settlement of China's struggle over the relation of religion to the child. This must be taken up as a new issue!

Another weakness of the Christian protest in China is that the protestors are overlooking the fact that if the Government of China

7. Power and Secret of Jesuits, page 69.

is to change its attitude from a negative to a positive one it *must* do so by insuring that the child is influenced by the best and only the best in all religions. This necessity is recognized in the reply of the Minister of Education to the Protestant protest made in the summer. It merits quoting in full. "After admitting that religious teaching" might be used in "training for life" he says:—"But this depends upon whether you utilize in your teaching the ideals of *all* religions, such for example as the teaching of equality and mercy in Buddhism, of universal love and service to others in Christianity; one cannot limit the teachings exclusively to those of one religion." The same point is made with regard to "outward forms and practises." Here then is a positive approach to the problem! But what are Christians doing about it? Generally speaking, as regards the Chinese child, little or nothing! The Christian protestors are forgetting (at least their protests do not mention it!) the oft-repeated assertions of many modern missionary leaders that the good in these non-Christian systems should be recognized and utilized. As separate sects they want sectarian privileges, though they soft-pedal that want, and as a group are asking for a special privilege on the basis that they have the "only true religion:" although this is not stated directly. Whatever truth there may be in this latter claim it cannot be made the basis of a challenge to the present Chinese Government! In framing a protest based mainly on such an assumption Christians weaken the value of their protest in the interest of the relation of religion to education. This is a mistake in tactics!

XII. MODERN CHILD AND RELIGION

Christians need to remind themselves of a few facts as regards the relation of the *modern* child to religion. First, this modern child finds (or will find) that the religious ideas of all systems are seeping throughout the whole world; all religions are becoming more widely propagandic. To bring him up in the idea that one religion is the only true one (even though it contains original truth) is eventually to bring him face to face with truth in other religions and then leave him confused. That is already happening to modern youth! The sects within Christianity and the various non-Christian religions are facing one another in the environment of the modern child and youth in a more competitive way than formerly. Training a child in a "religious bias" does little to prepare him to face this situation intelligently.

Then, too, Christianity seeks to promote international fellowship. An international *fellow* must learn how to appraise the ideas of other peoples and systems than his own which include ideals of peace, international relationships, character and religion. Christianity in China, for instance, will fail if Chinese children in Christian schools are brought up

even as mild iconoclasts! A quotation or two will make this point clear⁸. What is needed in the youth of the future, even in China, is, "a consciousness born of understanding and appreciation, that underlying all differences of belief and organization, there is a real moral and spiritual unity binding all races and nations, all men and women into one great family on earth." Again, "Religion must catch the vision of an objective great enough to match the greatness of this age if it is to furnish any real moral leadership to the twentieth century." The Christian protest in China does not as yet furnish any such moral or religious leadership for the whole of China. "This does not," says the writer quoted above, "involve the surrender of anything that is precious or meaningful in one's own faith, nor does it mean the giving up of one's own religion." It does, of course, mean the recognition and the use of truth wherever found and the admission that to confine the child to the influence of the best in only one religion is not necessary to the ultimate victory of the truth. Truth can defend itself! The child must be taught to seek for the truth and then left free! Neither a "bias" in favor of sectarian religion or a "bias" in favor of irreligion can fit the child to meet this situation! Neither the Chinese interested in separating religion from the education of their children nor the Christian forces urging their necessary relation are approaching the problem from this viewpoint. Before, however, developing this point further we must deal with the mistakes of those seeking to protect the Chinese child from "religious bias."

XIII. MISTAKES OF ANTI-RELIGIONISTS

The first outstanding weakness of the anti-religionists and those seeking to separate religion and education on the plea of leaving the child free from "bias" is that they are not consistent. They are, on the one hand, striving to free the child from propagandic religious influences and yet requiring that he be steadily—almost exclusively—exposed to the influence of the "Three Principles." At the same time while seeking to curtail the activity of sectarian propagandists they are exposing the child—or seek to—to the influence of religious ignorance! They are in short using the propagandic method against the propagandists. The irreligionists are just as ardent propagandists as the sectarians!

Then, one may ask, when the "Three Principles" of Sun Yat Sen are taught to Chinese boys and girls, as they undoubtedly should be, where do the religious implications of the same leader come in? In short the irreligionists place themselves in the position of merely trying to oust one set of ideas in favor of another set. Naturally their critics resent this sort of *biased propaganda*! For instead of upholding the

8. "A Religion for a World Community," World Unity, page 390.

religious liberty of the child they, like the sectarians are seeking to impose upon him their own set of ideas. Both are fighting for their own "bias"! To some extent the Chinese educationists are using the "Three Principles" precisely as sectarian propagandists use their ideas. The ir-religionists are, as a matter of fact, as much a sect as any group of sectarians. To revere Sun Yat Sen is a good thing! But to seek to preempt the child's mind in favor of irreligion or reverence for Sun Yat Sen is to seek to make of these latter the religion of the child. This inconsistency, while easily understandable, tends to stir up resentment against, instead of sympathy with, the really worth-while thing they aim to do—free the child from sectarian "bias."

The net result of all this is that the irreligionists are seen to be fighting for the ideas of their sect just like all other sects. All are trying to preempt the mind of the child! For any of these warring sects to win the mind of the child will be bad for the future of China. For none of them are seeking to orient the child to a world in which all kinds of religious ideas exist and will exist for a long time. The vital need of the child is thus obscured in the noise and the smoke arising from a war of sects over the right of their own "bias'."

Again those aiming to separate the child from "religious bias" overlook the fact that religion has always played a large part in life and has always had a close connection with all aspects thereof. Viewed in a broad way religious ideas represent attempts to interpret life and man's environment as a whole. Furthermore though religion has frequently—some say always!—been mixed up with "superstition," often a synonym for that which is beyond rationality, yet every religion has also concerned itself with the conduct of its adherents. Now how can children be properly educated and remain ignorant of that which has played, and still plays, such a tremendous part in life?

There is need to study how to make religion function more effectually in life but that is no reason for trying to build up a life void altogether of something heretofore always associated therewith. Life as influenced by religion can be improved just as health is influenced by hygiene, but in neither case will the result desired be achieved through elimination. Even if we grant that some are temperamentally atheistic or irreligious that is no argument for denying some contact therewith to the rest. Furthermore only slowly will the "superstitious" ideas of the Chinese mass disappear. For a long time, therefore, Chinese children will be exposed to various religious influences in their environment. Is ignorance of religion the best way to prepare them to face this situation? No! It is, to say the best, unscientific! Religion of some kind is a fact of life. No education is scientific that ignores any great fact of life!

Again the protagonists of the child's freedom from "religious bias" do not distinguish religious "superstition" from the high ideals that are

embodied in the various religions. By their words they may be charged with assuming that religion is "superstition" only. Some, of course, definitely assert this. To cut out all religion, however, because of the "superstition" connected therewith is like cutting an artery because, forsooth, one has astigmatism! Man has always been religious in various ways. He needs substitutes for many of his religious ideas! But it is not necessary to cut the artery of man's religious yearnings in order to correct his religious astigmatism!

Then, too, those Chinese leaders set against "superstition" and sectarian "bias" need to remember that governmental edicts and forcible prohibitions will not correct the situation. Indeed human nature is such that prohibitions often—if not always!—intensify consciousness of the things fulminated against in edicts and prohibitions. The human mind cannot be emptied of "superstitious" ideas by more edicts!

Suppose that the next generation of Chinese children could grow up ignorant of religion as some modern Chinese would like them to do! Is an ignorant, empty mind fitted to cope with the religious ideas which must for a long time persist in the tradition of their environment? Do we teach hygiene, science, or geography that way? Do we simply leave (or attempt to) the child ignorant of wrong ideas of health, nature and the world? No! We seek to correct wrong ideas and attitudes by implanting right ones! The same principle applies to religion. That is, we must *educate out* wrong ideas of religion by *educating in* right ones.

Undoubtedly the human mind will continue to think along lines marked out by religion. Ignorance will not take it anywhere that is helpful! The child must learn how to *examine religion* for himself! Religion must be so related to education as to lead to this result. To try to cut it out is the method of those who are baffled by its complexities and incongruities! But the conquest of this problem, like all other life problems, can only come by finding out how to relate it to education. The only way to combat "superstitious" ideas is to inculcate correct ones! That the protagonists of freedom from "religious bias" overlook this fact is one of the inherent weaknesses of their campaign. They will get much more support in their fight against "superstition" if they will turn it into one for the inculcation of right ideas including those of religion! Ignorance of religion will not give the child a fair start in dealing with it!

(To be concluded)

Virgin Birth in Modern Chinese Thought*

PAUL G. HAYES

ONE of the most hotly debated tenets of Christian belief in the West has been that of the supernatural conception of Jesus. Many thousands of pages have been written both in defense and in derision of the "virgin birth" of the founder of Christianity. The doctrine has been attacked in almost every century since the second when the Ebionites contended that Jesus was the natural son of Joseph and Mary. But the most strenuous denial has been characteristic of recent centuries and of Protestant lands. As this form of Christianity has been spreading in China for more than a hundred years, it is interesting to note that the conflict is now being repeated on Chinese soil.

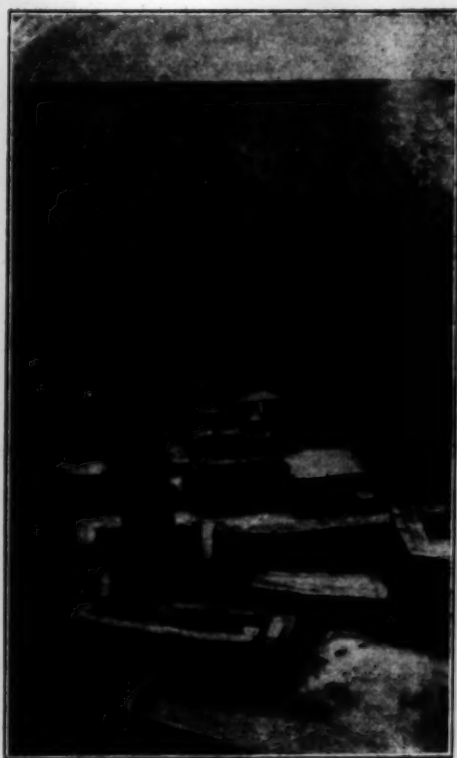
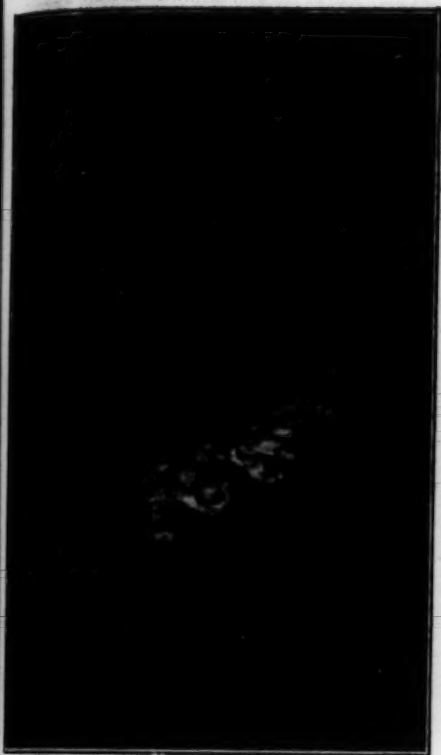
Protestant missionaries differ very widely in their beliefs, and the differences among Chinese Christians may to some extent be attributed to this cause. But it would be a mistake to suppose that Chinese Christian attitudes merely echo those of their teachers. As a matter of fact, the doctrines of the missionaries are only a single element in the maelstrom of conflicting ideas, oriental and western, in which the Chinese Christian struggles for self-expression. The emergence of independent Chinese Christian thought may be conveniently dated from 1922, the year of the National Christian Conference in Shanghai, of the World's Student Christian Federation in Peking, and of the formation of the anti-religious movement. Confining our study, therefore, mostly to the last decade, we discover the following Chinese attitudes on this question.

VIRGIN BIRTH UNCRITICALLY ACCEPTED

It is not surprising to find that the rank and file of the Christians in China uncritically accept this item of faith. For this is the official attitude of the majority of Christian organizations founded in China by western churches. The old stories of angels and shepherds, wise-men and virgin, star and manger, are told and retold. The old carols are sung with keen enjoyment and with just as little thought.

This attitude of complacent acceptance can be found, also, in a considerable body of literature from the pens of Chinese. As early as 1701 the story of the virgin birth of Jesus had already passed into Chinese religious literature. Imbedded in these voluminous writings Dr. Karl L. Reichelt found and translated a "Taoist Story of Christ," in which "a virgin named Maria," after receiving a message from the Heavenly Spirit, "immediately conceived and later gave birth to a child which she

* This is a monograph prepared while the author was in residence at Union Theological Seminary, New York.



THE CH'ANG COUNTRY, WEST CHINA.

Top: right—Dangerous Road. Left: Mountain Stream. Bottom: Villages.



AMONG THE CH'ANG OF WEST CHINA.

Top: right—priest; left—family. Bottom: right—farmer; left—the Smiler.

most reverently and joyfully wrapped in ordinary clothes and laid in a manger."¹

Chinese Catholic priests write in similar vein. The *Life of Jesus* by Rev. Ming Chia-lu is typical. It expands the gospel narratives of birth and infancy into twenty pages.²

Protestant examples furnish many similar examples. Prof. Chia Yu-ming's lectures on the *Life of Christ*, given at Nanking Theological Seminary, are typical of many such courses given through decades of ministerial training in China's seminaries. They are scriptural enough to satisfy the most ardent supporter of the Bible, and as uncritical as scriptural. The virgin birth is not questioned.³ In 1929, there was formed in Shantung a "League of Christian Churches, an avowedly fundamentalist "Church of Christ in China." Although its creed may have been inspired largely by missionaries, it doubtless represents the faith of its Chinese constituents. The virgin birth is stated without the least ambiguity.⁴ Rev. Ding Lung-huang, a Foochow Methodist, performs the extraordinary feat of compressing the biographies of twenty-five world famous religious leaders into one hundred pages. He gives Jesus six pages, but reveals the value he placed on the miraculous birth by devoting one full page of his scant total to these stories.⁵ Many such references can be found in Christian books, periodicals, and tracts, even when the writers are western trained. Note the words of Rev. C. Y. Gwoh, who is now teaching in the School of Theology in Tsinan.⁶

What is doubtless the most elaborate Chinese treatise on the virgin birth also exhibits this uncritical acceptance. I refer to the volume by Prof. Chu Pao-hui of Nanking Theological Seminary.⁷ It is uncritical in assuming the truth of the event it defends, in restricting its inquiries to Biblical material only, and in its proof-text method of handling that material. All passages that can be made to defend the divine sonship of Messiah in the Old Testament and of Jesus in the New Testament are here set forth as evidences for the miraculous birth.

In view of this evidence, which could be multiplied several times, it seems quite clear that a very large portion of the Chinese Christians accept the birth stories of Matthew and Luke at their face value.

1. *The Chinese Recorder*, February, 1924, page 110.

2. P. Caroló Ming, S.J., "Vita D. N. Iesu Christi," (Shanghai: L'orphelinat de Tou-se-we, 1919), pp. 12-35.

3. Chia Yu-ming, "The Life and Teachings of Jesus Christ," (Nanking: Spiritual Light Publishing Co., 1923).

4. English translation may be found in "Unsearchable Riches," (Los Angeles, Concordant Publishing Concern, March, 1930, p. 113).

5. Ding Lung-huang, "Religious Biographies," (Foochow: Methodist Book Store, 1926), Chapters 13-15.

6. Gwoh Chung-yi, "The Road to Mature Manhood," (Shanghai: Christian Literature Society, 1930), pp. 2-8.

7. Chu Pao-hui, "Concerning the Virgin Birth," (Shanghai: China Baptist Publication Society, 1929).

VIRGIN BIRTH CRITICALLY DEFENDED

Not only do the majority of Chinese Christians accept the virgin birth, but at least one Chinese scholar has critically defended it. The book in question was published by Rev. K. L. Pao, a former Peking pastor, and now president of a private school in that city⁸. Rev. Pao discusses this as one of the six inevitable problems concerning Jesus discussed by China's present-day youth. Rev. Pao handles the question as one primarily concerning the sources, and notes that Paul, Mark, and John, make no mention of the virgin birth. He thinks that Paul probably had not heard the story, but if he had, he would not have recorded it because he did not emphasize the historical life. Mark kept quiet because "at the time he wrote a minute discussion of the details of Jesus' life was not desired." The writer of the Fourth Gospel ignores it, according to Mr. Pao, because the facts of Jesus' life were only supplementary to his main purpose.⁹

The author of this study also takes up the passages in which Joseph and Jesus are referred to in the relationship of father and son. He dismisses these as evidence against the miraculous birth on the ground that "to all outward appearances Joseph was fulfilling all the responsibilities of a father to Jesus," the real facts of Jesus' birth not being generally known.¹⁰ He is sure that "in the New Testament there is no place that absolutely opposes Jesus' supernatural birth."¹¹ Then he goes on to show how impossible it is to account for the origin of the story if it is a myth as some assert. On this assumption it might possibly have arisen among the anti-Judaistic sects which emphasized celibacy, but in that case Mary would have been represented as permanently a virgin, which is contrary to the gospels. Or it might presumably be a construction of Matthew's imagination on the basis of his interpretation of Isaiah 7:14, which he quotes. But this is impossible because the word for virgin in Isaiah might just as well be translated "woman." Furthermore, on this assumption, Luke also would have used this passage in his birth story, but he does not do so. And lastly, the wide acknowledgment of Jesus as an example in morality and religion implies his sinless perfection; and his sinless perfection in turn demands a supernatural origin for his life.¹²

8. Pao Kuang-lin, "A New Study in the Life of Jesus," (Shanghai: National Christian Literature Association, 1928), pp. 8-12.

9. Ibid., p. 9.

10. Ibid., pp. 10, 11.

11. Ibid., p. 11.

12. It is interesting to note that the National Christian Literature Association which published this very conservative document, was regarded as "radical" during the entire three years of its existence.

We must not attach too much importance to this solitary reasoned defense of the supernatural birth, but its very existence implies that a thoughtful minority of Christian leaders takes this position.

VIRGIN BIRTH THOUGHT UNIMPORTANT

We reach a more significant phase of the problem when we consider the writings of a group which considers the question unimportant. Some influential writers simply disregard the existence of this doctrine, and others plainly state that it is totally irrelevant to a vital faith. As long ago as 1915, Mr. H. L. Zia, of the Y.M.C.A. Publication Department, said to be the most prolific Chinese Christian writer of the last generation, wrote a *Life of Jesus* without mentioning any more of the birth stories than that he was born in Bethlehem and made his home in Nazareth.¹³

Passing to the most voluminous writer of the present generation, we find a *Life of Jesus* by Rev. Z. K. Zia, of the Christian Literature Society staff. Written in popular style, this volume was published by a commercial house. It not only disregards the birth and infancy stories, but speaks of Joseph and Mary as the parents of Jesus in the most natural way.¹⁴ Chinese readers unacquainted with the gospel story of miraculous conception would never suspect its existence from perusing this volume.

This same disregard of the virgin birth is very obvious in a sermon preached by Dr. Andrew C. Y. Cheng, of Yenching University in the chapel of Peking Union Medical College. Dr. Cheng spoke on the question, "How shall we think of Jesus?" and definitely refused to consider any but historical facts. Following this lead he builds his argument for Jesus as "Son of God," on these three ideas; Jesus' personal claims for himself, the survival value of the "Son of God" conception, and the testimony of Christian experience. It is clearly evident that in Dr. Cheng's mind supernatural conception was not necessary to the divine paternity of Jesus.¹⁵

In 1926, Prof. T. C. Chao, then of Soochow University, now of Yenching University, wrote separate chapters on Jesus from the historical, Biblical, and theological points of view. In these thirty pages he not only shows his unwillingness to discuss the question under any one of these heads, but he even lets the matter rest in ambiguity. "The theory of the virgin birth," says Prof. Chao, "is easily met; one only needs to seek for evidence in the Bible."¹⁶

13. Zia (Hsieh) Hung-lai, "Outlines of the Life of Jesus," (Shanghai: Association Press, 1915).

14. Zia (Hsieh) Zong-kao, "The Life of Jesus," (Shanghai: World Press, 1930), p. 12.

15. Cheng Chih-yi, *Chinese Recorder*, March, 1928, pp. 146-152.

16. Chao Tzu-chen, "The Philosophy of Christianity," (Shanghai: National Christian Literature Association, 1926), pp. 214-248, p. 223.

Perhaps the most outspoken statement of the irrelevancy of the miraculous birth is that of editor J. Wesley Shen of the National Christian Literature Association. Referring to the discussions then current he asserted that both sides were wasting words. The argument, in his estimation, was just as foolish as to discuss whether Adam did or did not have a navel.¹⁷

The relative unimportance of the virgin birth is also conspicuous in the public pronouncements of two significant Christian groups in China. The first is the report of Commission III of the National Christian Conference, on "The Message of the Church." This Commission was wholly Chinese, widely representative, and its final statement was based on questionnaires prepared by five area sub-committees.¹⁸ This report in English translation extends to seven thousand words and covers twenty-four printed pages.¹⁹ The most casual glance at this "Message," shows that it is unambiguously Christ-centered, but careful study shows that at no place does it make the slightest reference to the manner of Jesus' birth.

Less significant because of the possible influence of missionaries is the doctrinal basis of the Church of Christ in China. The Apostles' Creed, with its virgin birth, is acknowledged "as expressing the fundamental doctrines of our common evangelical faith."²⁰ But this acknowledgement is seriously qualified by the preamble which distinctly states that the Church of Christ in China is autonomous, and as such "will have the prerogative of formulating its own doctrinal statements." This cautious arrangement has not escaped the suspicions of ardent defenders of the doctrines, and has even called forth a "lament" in the columns of "The Presbyterian," February 9, 1928.²¹

Clearly, these influential Chinese Christians do not attach to this doctrine the weight of importance which was attached to it by the makers of the creeds of the west.

VIRGIN BIRTH REJECTED BY NON-CHRISTIAN CHINESE WRITERS

This discussion would be incomplete without some reference to the attitude of non-Christian Chinese writers. They almost uniformly have the supernatural conception of Jesus in their thought when they charge Christianity with belief in myths, as they have been doing with considerable vehemence during the last decade. Even as long ago as the

17. Shen Ssu-chuang, "Was Jesus born of a virgin?", *Wen She Magazine*, April, 1928, pp. 1, 2.

18. Report, "The Chinese Church, 1922, National Christian Conference," (Shanghai: Oriental Press, 1922), pp. 525-534.

19. *Ibid.*, pp. 500-524.

20. China Christian Year Book, Fifteenth Issue, (Shanghai: Christian Literature Society, 1928), pp. 405-412.

21. The China Fundamentalist, May-June, 1928, p. 32.

Edinburgh Conference it was noted that the virgin birth was a serious intellectual hindrance to the conversion of Chinese scholars.²² The scholars referred to were of the old type, untrained in modern science. To the end of that year, the number of Chinese who had taken higher degrees in American Universities, was but twelve, but to the end of 1928 the total was 728.²³ These figures suggest the phenomenal change of two decades by which China's scholars have become scientifically minded. The corollary is that what was a pebble of objection in 1910 has become an almost impassable mountain in 1930. It is illuminating to read the actual words of some of these writers.

Mr. Chen Tu-hsiu, one of the most conspicuous leaders of the renaissance movement and editor of several of its important organs, published two significant papers on Christianity. The one most often quoted contains his famous declaration that the youth who would save China, "must take Jesus' eminent and majestic personality, his zealous and deep passions, and plant them in their blood."²⁴ Not so well-known, but more pertinent to this discussion is his second paper which points to love and sacrifice as the essence of Christianity. But this glory of Christianity, according to Mr. Chen, is marred by the story of Jesus' "birth, miracles, resurrection, etc., all of which are without historical and scientific proof."²⁵

This appreciative criticism may be paralleled by a letter to Dr. T. T. Lew, written by Prof. Chien Yuan-tung, of Northern University, also one of the promoters of the literary revolution. Prof. Chien acknowledges that Jesus not only advocated but also practiced the principles of universal love, equality, and self-sacrifice. However, he believes that Jesus "was the son of Joseph a carpenter, and absolutely denies that he was conceived of the holy spirit."²⁶

The Professor of Philosophy in the National University, Peking, Mr. Tu Hsiao-shih, was not quite so appreciative, when he wrote, "The miracles emphasised by religion, such as the virgin birth of Jesus, that Buddha was born from his mother's side, etc., are according to natural science absolute and barren nonsense, . . . yet religious people hold that they are particularly true."²⁷

22. Report, "World Missionary Conference, 1910," Vol. IV, "The Missionary Message in Relation to Non-Christian Religions," (New York: Revell, 1910), p. 44.

23. "Theses and Dissertations by Chinese Students in America, Bulletin 7, (New York: China Institute in America), p. 10.

24. Chen Tu-hsiu, "Christianity and the Chinese People," New Youth, February, 1920; Reprinted in "Religious Thought Movements in China During the Last Decade," (Peking: Yenching School of Chinese Studies, 1927), pp. 37-51, p. 41.

25. Chen Tu-hsiu, "Christianity and the Christian Church," Bulletin of Anti-Christian Students Federation, March 20, 1922; Reprinted in "Religious Thought Movements," Ibid., pp. 190-193.

26. The Life Magazine, 1922, No. 8; English translation by T. C. Chao, *Chinese Recorder*, October, 1922, pp. 636-639.

27. Tu Hsiao-shih, "The Problem of Religion," Young China, February, 1921; Reprinted in "Religious Thought Movements," op. cit., p. 88.

Mr. Yu Chia-chu, also of National University, illustrated the impatience of the undergraduate mind when he said that "this kind of thing is a strange untruth, and anyone who has the least common sense cannot but snort at it."²⁸

These utterances are typical of the criticisms constantly being leveled at the Christian religion. Their very pointedness arouses Chinese Christian leaders from their complacent and uncritical thought. They are compelled to ask, What makes this tenet of our faith so vulnerable in the opinion of contemporary critics?

LEGITIMACY OF JESUS' BIRTH

One aspect of the question of Jesus' birth which has greatly agitated Chinese minds is that of its legitimacy. The anti-religion group precipitated the discussion. The spearhead of their attack was thrust against the church, its organization, members, and doctrines. Very little was said against Jesus. But there did appear a small pamphlet, scurrilous in title and superficial in contents, asking, "What is this thing Jesus?" The writer had studied in Japan and had learned that, according to Ernst Haeckel, Jesus was the illegitimate son of Mary by a Roman centurion. Mr. Chu made this his first point against Jesus.²⁹ Christian writers were quick to point out that he had not supported his accusation with evidence; and also that the original charge, made by a westerner, had been repudiated in the west because it lacked adequate proof.³⁰

This question was still alive, however, in 1926, when Prof. T. C. Chao wrote his "Philosophy of Christianity," for he took occasion to say that "Jesus certainly was not an illegitimate son, but even if he were, that fact would not injure his personality."³¹

The problem became more complicated when Mr. Chang Shih-chang, Baptist pastor, and Christian writer, pursued it into the apocryphal gospels.³² His studies led him to believe that all the nativity and infancy stories, canonical and apocryphal alike, were mythological. But even as myths they were valuable in showing the social conditions which had produced them.³³ This article shows Mr. Chang's interest in critical problems, although it is doubtful if Mr. Chang's material supports all

28. Yu Chia-chu, "The Problem of Christian Education," National Education Magazine, October, 1923; Reprinted in "Religious Thought Movements," op. cit., p. 330.

29. Chu Chih-hsin, "What is This Thing Jesus?", (Shanghai: Hua Tung Press. This is a reprint with a criticism) English translation in "The Anti-Christian Movement," (Shanghai: Student Young Men's and Young Women's Christian Associations of China, 1925), pp. 25-35.

30. Ibid., Hua Tung Edition, pp. 31, 32.

31. Chao Tzu-chen, op. cit., p. 223.

32. Chang Shih-chang, "The Question of Marriage in the Christmas Stories," Wen She Magazine, November, 1927, pp. 37-56.

33. Ibid., pp. 37-38.

his conclusions. The larger justification for the article is in its practical application to burning problems of Chinese life, especially those of unmarried mothers and illegitimate children. Incidental to his main purpose Mr. Chang interpreted the stories to mean that Jesus was conceived out of wedlock, and that Joseph and Mary were social revolutionists, who deliberately defied the social customs of their day in the interest of what they conceived to be a higher morality. As such they were worthy of emulation in modern China.³⁴

Mr. Chang's article did not go by unnoticed. He had been careful to reiterate that all these stories were myths, but that was misleading to certain of the orthodox whose attention was directed to this article. They were sure that he regarded Jesus, historically, as "the illegitimate son of Joseph and Mary, who wished to live the sex life of the advanced, but who later found it necessary to protect themselves with a religious hoax."^{35, 36}

These several articles did not, of course, settle the question of the legitimacy of Jesus' birth. But they did serve to bring out the fact that the chief argument against illegitimacy was double-edged. The acknowledgement that the evidence against illegitimacy is insufficient, can be used equally well against the supernatural conception.

VIRGIN BIRTH IN CHINESE LEGEND

Another phase of this discussion peculiar to Chinese thought is the possibility that the virgin birth of Jesus may be no more factual than the reputed virgin births of the ancient Chinese saints and sages. Mr. T. M. Van, editor of the "Association Progress," lists thirteen traditional characters of whom miraculous births are recorded.³⁷ These include the Five Rulers, the famous trio, Yao, Shen, and Yü, and the founders of all the earliest dynasties. The significance of this article lies in the fact that it was printed in a special "Christmas" number of a responsible Christian periodical, and in the further fact that it refers to the virgin birth of Jesus in exactly the same language that it refers to the virgin births of the legendary emperors. Mr. Van makes no direct assertion but leaves the very distinct impression that these stories are all on the same plane of legend and without historical basis.

34. Ibid., pp. 53-56.

35. Editorial, *The China Fundamentalist*, October-December, 1929, pp. 7, 8.

36. It is commonly reported that it was this article more than any other in the *Wen She* that outraged the religious sensibilities of the conservative Christian group. As a result they attacked the National Christian Literature Association. One gathers the impression that Chinese Christians were not very prominent in this attack. If this could be demonstrated, it would have significance for this study.

37. Fan Pi-hui (Van Tzu-mei), "The Birth Myths of Ancient Chinese Emperors and Religious Founders," *Life Magazine*, Peking, Vol. V, No. 3, pp. 12-20, December, 1924.

This position has been challenged by an able Christian scholar and theological professor, Rev. Chu Pao-hui, who points out significant differences between the Chinese and the New Testament traditions.³⁸ First, the moral character of the mutually warring emperors does not comport with their reputed divine parentage, but Jesus' magnificent life does correspond with that assumption. Second, the emperors' births were accomplished by abnormal deliveries through side, back, or chest, incidents which totally disregard the great human values which are so paramount in Jesus' own life history and teachings. Third, the emperors' bodies were marked by deformities, such as double pupils, four elbows, tiger snout, or dragon face, monstrosities which separated them from common humanity; but Jesus was completely identified with human kind, and differentiated by no physical characteristics. Mr. Chu says that the Chinese classical tales are myths and quotes Wang Chung and others to prove that they are ancient fabrications. He calls the New Testament story a miracle and quotes prophets, gospels, and epistles to prove this assertion. Underlying his many pages of reasoning there is but one fundamental argument, namely, that the affirmation of the Bible is sufficient to authenticate the virgin birth of Jesus.

The net result of this phase of our inquiry is therefore inconclusive. A prominent Christian theologian affirms that the stories of virgin births in the Chinese and Christian classics are essentially different; an eminent Christian editor asserts that they are fundamentally the same.

VIRGIN BIRTH REJECTED BY CHRISTIANS

The careful reader will have noticed that the logic of Mr. Chang Shih-chang's position is a rejection of the virgin birth. Mr. Chang, writing as a Christian in a Christian periodical, says very plainly, "According to the history of religion, the births of all world-famous religious founders have been dyed with the colors of many myths. For this reason, to the story of Jesus' birth there naturally have been added many kinds of myths. So the story of the virgin birth recorded in the Bible is nothing more than the kind of myth circulated among the people after Jesus death."³⁹

Less significant are the writings of students, but one cannot fail to note such remarks as those of Mr. Yang Chen, while enrolled in Nanking Theological Seminary. "The myth of Jesus' supernatural birth," he wrote, "without human father, unquestionably was believed in ancient Jewish society; but in modern China, without even awaiting the implications of philosophy and science, it has already completely lost its

38. Chu Pao-hui, "Concerning the Virgin Birth," (Shanghai: China Baptist Publication Society, 1929), pp. 14-31.

39. op. cit., p. 37.

power. This myth, although recorded in the gospels and intimately related to original Christian faith, cannot survive in Chinese Christianity. Who is it that does not reject it?"⁴⁰

Mr. Hsu Ching-yu belongs in this group. Mr. Hsu became a Christian at Changsha in the face of the Anti-Christian Movement at its highest intensity. He not only accepted baptism but wrote a defense of Christianity in which he maintained that its basic assumption was not superstition.⁴¹ Yet Mr. Hsu felt compelled, in the interest of what he regarded as truth, to say that the virgin birth and other miracles, "may have been parables used by Jesus in his preaching, or later traditions added by the gospel writers."⁴² A few sentences further on he refers to them as "myths which the preachers take as truth." Later, as editor of a Christian student magazine, Mr. Hsu showed how completely he had discarded the miraculous birth, when he wrote, "Nineteen hundred and twenty-eight years ago, to a carpenter of Nazareth in Judea, was born a son named Jesus."⁴³

In April, 1929, there was published in Shanghai an Association Press volume containing the vital Christian experience of nine Christian leaders. In order to reveal the dynamic of their faith, these writers found it necessary largely to disregard the use of theological formulas inherited from the West, and sometimes even deliberately to repudiate them. Two of these writers refer to the miraculous birth.⁴⁴

One of this group, Mr. Wang Kuei-sheng, who is connected with the Nanking Y.M.C.A., sets aside the virgin birth (and other miracles as well) as having no bearing on our reasons for faith in Jesus. Parenthetically he says, "these beliefs may contain partial truth when approached from the dynamic and aesthetic viewpoints," a statement which surely denies the historic reliability of the beliefs as generally accepted.⁴⁵

Another writer in this volume, Rev. J. Wesley Shen, of the Shanghai Y.M.C.A., contrasts his faith with that of the orthodox who "believe that Jesus is a heaven-born god, a god from the womb from which he came forth. I on the other hand regard Jesus as by birth a man, on the same level as ourselves, and that his distinctiveness lies in his supreme power of striving."⁴⁶

40. Yang Chen, "Chinese Christianity," *Wen She Magazine*, June, 1926, p. 17.

41. Hsu Ching-yu, "The Anti-Religious Federation and Church Revolution," reprinted in "Religious Thought Movements in China During the Last Decade," (Peking: Yenching School of Chinese Studies, 1927), pp. 212-239. Original article May 7, 1922.

42. *Ibid.*, p. 220.

43. Hsu Ching-yu, "My Seven Articles of Faith," *Chih Nan Magazine*, No. 89, December 24, 1928, p. 4.

44. Wu Yao-tsung, Compiler, "The Jesus I Know," (Shanghai: Association Press, 1929). An English edition was published privately by T. Z. Koo, 1930.

45. This quotation is from the English translation in the *Chinese Recorder*, July 1930, p. 431, which is more accurate than that in Dr. Koo's publication.

46. *op. cit.*, English edition by T. Z. Koo, p. 51.

Such categorical rejection of the virgin birth by Chinese Christians was of very infrequent occurrence until the last decade. But there are many such rejections on record now.

SEARCH FOR A STRICTLY SCIENTIFIC ATTITUDE TOWARD THE
BIRTH OF JESUS

This review of the virgin birth in contemporary Chinese literature discloses the fact that the writers who discuss it are either seeking for or assume that they possess an essentially scientific attitude toward the problem. The views expressed by individual writers are usually well founded, but they fail to achieve a completely scientific view because they are partial. No single article or volume brings all the material into a comprehensive survey. Rev. K. L. Pao's book (Note 8) comes nearer to this ideal than any other studied, yet it omits very important considerations germane to the subject. But if we combine their disjointed arguments into one synoptic outline, we shall notice how rapidly they are approaching a truly scientific attitude. Nine different considerations may be combined in such a synopsis:

(1) Jesus' uniqueness, whether interpreted as his "divinity," or as his supremacy in the fields of morals and religion, is based on his personality and teachings, and is not affected by the acceptance or rejection of the virgin birth. This is practically the position of writers so diverse as H. L. Zia, (Note 13); Z. K. Zia, (Note 14); Andrew C. Y. Cheng, (Note 15); T. C. Chao, (Note 16); J. Wesley Shen, (Notes 17, 46); Commission III of the National Christian Conference, (Note 18); Chen Tu-hsiu (Notes 24, 25); Chien Yuan-tung, (Note 26); Hsu Ching-yu, (Notes 41, 43); Wang Kuei-sheng, (Note 45); and of Chang Shih-chang in an article not before cited.⁴⁷

(2) From a broadly scientific point of view, it is not justifiable to declare the virgin birth an impossibility; for science does not know enough to declare that what has not occurred in our experience, never has happened, and never can happen. This is Mr. K. L. Pao's second introductory assumption, (Note 8). It is also the position of Mr. Z. K. Zia in regard to miracles generally, (Note 14, page 61).

(3) Biological science, however, has not recorded a single shred of evidence that an event of this nature could be possible in the human species. (Only religious minds of a certain type discover any relationship between the virgin birth and the asexual reproduction of some insects). This negative attitude of biology is clearly in the mind of those writers who declare the virgin birth to be nonsense and ridicule

47. Chang Shih-chang, "Criticism of Yang Chen's Chinese Christianity," *Wen She Magazine*, October, 1926, p. 107.

belief in it, such as Tu Hsiao-shih, (Note 27); and Yu Chia-chu, (Note 28).

(4) Historical science informs us that the ancient world believed that many of its legendary heroes and historical characters were miraculously born. (Philo records stories of virgin births for four Old Testament characters, and the Talmud adds Moses to the list. Similarly, classical literature names Hercules, Perseus, Pythagoras, Alexander, Augustus, and Plato as the offspring of virgin mothers.) Without specifying detailed evidence this is an argument used by Ching Shih-chang, (Note 39). It suggests possible sources in the ancient thought world for the development in Christianity of a virgin-birth myth, sources which Mr. K. L. Pao overlooked. (Note 8, p. 11, 12).

(5) The Biblical account of Jesus' parentage is inconclusive, without critical analysis, because it records a tradition of Joseph's fatherhood, (Mt. 1: 16 Sinaitic Syriac mms.; 13: 55; Luke 2: 27, ss., 41, 43, 48; 4: 22; John 1: 45; 5: 42), as well as of the supernatural conception. Mr. K. L. Pao discusses the bearing of these passages on the problem, (Note 10).

(6) The Biblical evidence for the virgin birth is limited to a few verses in the first chapters of Matthew and Luke. According to the most widely accepted findings of Biblical scholarship these are secondary sources. The story is not found in either Mark or "Q" which are regarded as the two primary sources of the synoptic gospels. This fact is noted both by K. L. Pao, (Note 8), and by Chang Shih-chang, (Note 33, p. 39).

(7) These early chapters of Matthew and Luke are not a mere recital that Jesus was born at such a time, in such a place, the son of such a mother; rather, the fact of the birth lies imbedded in a most gorgeous setting of angel songs, worshipping shepherds, guiding star, and adoring magi. It is easy to apply the term "myth" to these stories, and a supernatural conception announced by an angel seems to be of the same general nature. Even so conservative a scholar as K. L. Pao recognizes that this material belongs largely to the poetry of religion, (Note 9).

(8) These canonical stories are paralleled by a voluminous apocryphal literature of the same general characteristics, which is commonly regarded as legendary, except at those points where the Biblical stories are presumed to give historical support. Two of these writers have canvassed the more important of these apocryphal infancy gospels, the Book of James, the Gospel of Pseudo-Matthew, the Gospel of the Birth of Mary, and the History of Joseph the Carpenter, and one of them includes also the Arabic Gospel of the Infancy. J. Wesley Shen has no other purpose in his article than to introduce these books to the Christian

public, and therefore makes no critical comments.⁴⁸ Chang Shih-chang, however, gives the apocryphal stories just exactly the same value as the canonical, namely, legendary material which reflects the social world of the centuries which produced it, (Note 32).

(9) Matthew's account of the miraculous conception asserts that it occurred as a fulfillment of prophecy. This puts it in the same class as some ten other "fulfillments" which he mentions. The prophetic utterances of which these are regarded as "fulfillments" are available in most of the cases, and furnish a basis for a judgment on Matthew's historical insight, or lack of it. Mr. K. L. Pao notes that the "fulfillments" lay Matthew open to the charge of having used the words of the prophets as materials out of which he composed what he thought were the facts of Jesus' life, (Note 8, p. 12). Mr. Pao, however, dismisses this charge more easily than the total list of "fulfillments" makes possible.⁴⁹

Readers acquainted with western manuals on this subject, will quickly detect that this synopsis contains all the major items which are necessary for a strictly scientific consideration of the problem of Jesus' birth.

CHRISTIAN MOVEMENT IN CHINA MOVES TOWARD A SCIENTIFIC ATTITUDE ON THIS QUESTION

If we confine ourselves to Christian attitudes toward this question, we discover three easily definable groups. By far the largest group, perhaps ninety per cent of all baptized Chinese Christians, uncritically accepts the doctrine. A second group, difficult to estimate but possibly ten per cent, regards the whole question as unimportant because irrelevant to their faith. This second group, however, is very influential because it includes a very large proportion of those who are in positions of leadership and responsibility. A third group, only a fraction as large as the second, takes a scientific position and either accepts or rejects on the basis of what they consider to be adequate analysis. This group wields considerable influence but it is much less thoroughly integrated with the organized church. Inasmuch as the large first group consists mostly of the poorly educated masses, they are not likely to affect this situation except as they retard the rate of change in thought on the subject. The future clearly lies with the second and third groups.

Not only does the determination of this question for the Church in China lie with these two articulate groups, but the impression deepens

48. Shen Ssu-chuang, "Jesus' Birth in the Apocrypha," *Wen She Magazine*, November, 1926, pp. 53-68.

49. Wu Kuang-chien in his "Outline of General History," knows that Bethlehem as the place of Jesus' birth is a suspected "fulfillment" story. See partial reprint entitled "A Life Sketch of Jesus," H. L. Zia, editor, (Shanghai: Y.M.C.A., 1914), p. 1.

that there is a very definite movement of thought from group one to group two and from group two to group three. The advancing educational advantages of Christians, as well as of the public generally, account for the movement from uncritical acceptance of the virgin birth to a thoughtful decision that it is relatively unimportant for religious faith. Those who occupy this second position for any considerable length of time, inevitably seem to incline toward the scientific attitude. Even while they advocate this attitude of irrelevancy, their writings strongly imply that they regard the virgin birth and other miracles as non-historical. Some, like J. Wesley Shen, may be quoted both in defense of its irrelevancy and of its non-historicity. (Compare Notes 17 and 46). The silence of scholars like T. C. Chao, Z. K. Zia, and Andrew C. Y. Cheng, when they are discussing the historical aspects of Jesus' life, is inexplicable if they truly regard the virgin birth as a fact of history. The tendency of this group to think toward the left is important because it is this group that will write whatever confessions of faith the indigenous church may consider necessary for its life and program.⁵⁰

This movement toward a scientific attitude on the question of Jesus' birth is part of a contemporary trend in China's thought world. Individual Christians may uncritically accept or safely disregard the miraculous birth in their devotional life. But in so far as the Christian Movement seeks to enlist young China under its banners, and in so far as it attempts to represent itself as an intellectually respectable system, just to that extent Christian thinkers must critically examine this article of faith and courageously accept or reject it on the basis of such study. The Church itself has made this necessary, for in the midst of a social milieu increasingly rationalistic she continues to propagate the assumption that Christians accept the story literally. This, certainly, is a logical conclusion from the premise that the Bible, which contains the story, is the infallible Word of God. The followers of Hu Shih, Tsai Yuan-pei, and other intellectuals of modern China, smile at such assumptions and pass by on the other side. Christian leaders, who are zealous for their movement in the modern world, are thereby driven to a careful scrutiny of this and every other item of their religious faith. Thus the Church moves on toward a scientific attitude regarding this important question, which, uncritically accepted, is an almost insurmountable obstacle in the path of her progress, especially among China's educated youth.

This study suggests the truly magnificent prospect that the Chinese Christian Movement of the future may be able to face the world with a

50. It is not within the scope of this paper to carry to a logical conclusion the nine aspects of the problem of the virgin birth which have been discovered in this survey. It is necessary, however, to point out that in so far as Chinese Christian thinkers have critically faced these considerations they have almost unanimously concluded that Jesus was the natural born son of Joseph and Mary.

truly scientific answer to the question of Jesus' birth. This would not guarantee to make Christianity immediately popular, nor even widely dynamic. The situation is too complicated for that. But it certainly would remove from the movement the stigma of blind unquestioning credulity concerning this basic tenet of belief. And if such an attitude can be established for one doctrine, presumably it can be established for other doctrines as well. Underlying this entire situation is the fact that the Church in China comes to the intellectual formulation of her faith at a time when it is possible to benefit by the phenomenal achievements of the last century and to incorporate them in her declarations. In this way she is in a much better position to meet the modern world than many of the western churches whose founders formulated their creeds before scientific answers to inconvenient questions were being demanded.

Kagawa: Prophet of Radiant Abandon!

IDA BELLE LEWIS

FRAIL of body but robust and radiant of spirit is this son of Japan who from January 15-18, 1931, went into retreat at Shanghai College with Chinese, Britishers, Americans and Japanese. For three days he shared his hopes for the betterment of human living and his faith in the application of the principle of the Gospel of Christ to bring this about. At times he positively glowed with spiritual illumination and social fervor. Forty persons regularly shared the retreat with him, with fifteen others coming in as occasional visitors. These represented various missions, Christian organizations and centers. Among them were Bishop Roots, of the Diocese of Hankow; Dr. C. Y. Cheng, General Secretary of the National Council and Moderator of the Church of Christ in China under whose auspices the retreat was held; and Dr. Wu Yi Fang, President of Ginling College, Nanking. Under the genial and stirring influence of this prophet from Japan all differences of creed, race and nation were merged into a feeling of universal fellowship.

Kagawa is swayed by a conviction that the spirit of Christ can be incarnated in *all* human relationships. He believes that Love can work in every aspect of life. Concerning this belief he talked three times a day for about two hours each time. When he had finished he had made more real the hope of a Christian social order in the minds of his hearers even though many of them were meeting him for the first time. At the close of the retreat a Chinese member thereof remarked that "He seemed more Chinese than Japanese," a tribute to the power of Christ's spirit to transcend racial barriers and political competition. In short, this prophet of the East brought God nearer by reason of the light

shining from his own soul!

It will not be necessary to outline in detail here Dr. Kagawa's messages. Several of these will be published in the CHINESE RECORDER. His main themes may, however, be briefly mentioned. For him the main principle of Christianity is in the Cross. To apply this to all phases of the social order is his purpose. Only thus can society be reconstructed. In arresting words he said "The Communistic revolution includes blood. The Christian revolution likewise includes blood. But the Christian revolution aims not at shedding the blood of others but at sacrificing that of Christians." This was the keynote of his messages at this retreat.

The reconstruction of society, he later said, involves Life, Power, Change, Growth, Selection, Law and Aim or Purpose. In realizing these he claimed that the main difficulties are psychological. In consequence the principle of the Cross is indispensable in solving the problems concerned. Only the spirit of the Cross, for instance, can make Student Cooperatives (which exist in five Japanese Universities) successful. "We must," he urged, "offer our bodies and souls to God. To suffer for His sake is a joy. Wealth, honor, reputation mean nothing! Some of us must die! To bear the Cross and live the simple life is a joy to me." Herein lies the secret of Kagawa's influence. He lives a life of radiant abandon! By such abandon must the professions and occupations be characterized ere Christianity can conquer the industrial world. All this he also applied to religious education. Only the principle of loving sacrifice of self can found the Christian social order.

All this of course means joy. "To be happy in the midst of comfort" he declared, "is to have only 50% joy. American joy is only of the 50% variety. But to conquer death and pain—that is 100% joy! Sorrow for others is joy. I learned this in the slums and in prison."

Dr. Kagawa builds in prayer. This should go even into industry. In Tokyo, for instance, two hundred women in a factory gather every morning at 5.30 a.m. for prayer. In Shanghai are several prayer-groups of Japanese. Naturally Kagawa gives a strong evangelistic message. The day after the retreat he spoke to two hundred Japanese women of whom twenty-four signed cards to become Christians. On the evening of the same day 900 persons each paid twenty cents to hear him of whom fifty signed cards. For these prayer groups will be organized near their homes.

All the above is an echo of the Kingdom of God Movement in Japan. The chief significance of the retreat is that in and through it and the above movement we see an Oriental Christian prophet stirring his fellow-Orientals more than any other person at the moment. That he is approaching the problems of life from the viewpoint of the incarnation of the Christian principle in the social order is no less significant.

Christianizing the Home

ORTHA M. LANE

“**W**HY is a Conference to be held at Huchow?” “Are men delegates to be there?” “Are you going to spend ten whole days on the *Home Alone*?” Such questions were frequently asked after notices were sent out by the National Christian Council announcing the East China Conference for Leaders of the Christianizing the Home Movement at Huchow, Chekiang, December 6th to 16th.

No delegate had any doubt as to why the Conference was held at *Huchow* after observing the work of the Memorial Mother-Craft School there. This unique project in training young women and mothers for Christian home-making, fostered by Miss Mary Jones of the American Baptist Mission, served as a challenge to the Conference as to what should and could be done in other places. Each day a group of ten delegates visited it. Church workers realized their lack of experience as they saw demonstrated its remarkable methods for training little children along with the education of their mothers. The shower of questions directed to those in charge of the school indicated aroused interest and enthusiasm for this practical attempt to train for Christian Motherhood.

The principal, faculty, and students of the school were gracious hosts to the Conference, sharing their dormitories with the delegates, changing their schedule of meals in order to surrender their spacious dining room to the hungry delegation, and joining with the Baptist and Methodist churches and schools in welcoming the Conference in an opening reception. During the days of the Conference, the Methodists demonstrated their “Southern Hospitality” in a tea and tour through the General Hospital, a reception and musical program at Virginia School, and tea at the Industrial Church with a presentation of the moving picture, “The King of Kings.”

Of the ninety delegates and leaders in attendance one-third were men! Most of these were pastors, district superintendents, secretaries, or editors; all of them men of large responsibility. Evidently the men of China are not going to delegate the problem of Christianizing the Home to women, as has been so largely true in western countries!

The delegates came from five provinces—Kiangsi, Kiangsu, Fukien, Anhui and Chekiang. Only nine foreigners were present, and the Chinese language was used exclusively. Thirty Christian organizations had representatives in the Conference, including eight denominations, six national organizations, ten schools, one hospital, three Christian periodicals, and the American and British Bible Societies. In education, the delegates ranged from graduates of upper primary schools to graduates of theological schools or those with M.A. or Ph.D. degrees.

Each morning began with a half hour before breakfast for Morning Watch, when each delegate prayerfully followed the outline of the little lavender Morning Watch booklet, especially prepared for the Conference, on "Messages from the Bible for the Homes To-day." The devotional period at the opening of the Conference each morning, the daily noon-time prayer for the Five Year Movement, together with the Conference Communion Service conducted by Dr. C. Y. Ch'eng, combined to give a deep spiritual tone to the Conference. The large banner across the front of the church inspired the delegates with the words of the fearless Joshua, "As for me and my house, we will serve Jehovah."

The daily morning class in "Christian Parenthood" was conducted by Miss Mary Jones; "The Devotional Life of the Home" by Mrs. Frank Millican and Mrs. J. M. Blain; and "The Christian Nurture of the Child" by Miss Roberta Jones and Miss Ortha Lane, assisted by Mrs. C. Y. Ch'eng and several of the delegates. The instructors not only carefully prepared their lectures but they provided the delegates with much printed material of great value in actually carrying out the suggestions of the class-room. The N.C.C. Traveling Exhibit made a large contribution in showing the material that is available for Christianizing the Home.

Afternoons the Conference was led in the discussion of, "Developing Christian Relationships in the Home" by Mrs. W. C. Chu, and T. C. Pao guided it in the consideration of, "The Mutual Responsibility of Church and Home." During the discussion hour, conducted by Miss T. C. Kuan, various problems related to Christianizing the Home called forth animated discussion and led to some definite recommendations.

Special addresses given by various speakers, who traveled many miles and who left their work at a great sacrifice to attend the Conference, were greatly appreciated by both the delegates and the Huchow public. "Christianizing the Home and the Five Year Movement" by Mr. L. D. Cio and, "The Christian Home—The Foundation of A Strong Nation" by Dr. C. Y. Ch'eng were the subjects of inspiring addresses given on the two Sundays of the Conference. Dr. R. Y. Lo strikingly revealed the rapid transformation which is taking place in the home in his address on, "Changing Aspects of the Chinese Home." Mrs. W. C. Chu spoke on, "The Causes of Unhappiness in the Home" and led the delegation to face the difficulties in present-day home life. The straight-forward presentation of, "The Christian Conception of Marriage" by Rev. S. P. Wei made many wonder why Christian leaders have been largely keeping silent on this question, accepting no responsibility for the guidance of young people in this sacred matter. "Literacy in the Home," by Mr. T. H. Sun, was a convincing address showing that the literacy movement must penetrate right into the home itself and that every literate must accept responsibility to teach illiterates. Later the Conference passed a recommendation that churches make central in their program.

the training of leaders for literacy in home work, encouraging literates in Christian families to teach illiterate members of the family and servants. It was voted to ask the N. C. C. to prepare special slogans, pictures, songs, games, and Bible selections adapted for carrying out literacy work in the home, and to correlate the work of Committees on Literacy in the Home, to be appointed in all the churches by reporting their work in a special bulletin.

The needs of the child and the attempts that are being made to meet those needs were made clear through the address on, "The Problems of Child Welfare and the Home" by Dr. Andrew V. Wu; and parents saw their task with new meaning as Rev. S. H. Yu spoke on, "The Responsibility of Parents." "Christianizing Chinese Festivals and Customs" by Mr. Peter Shih was original and most practical in suggestions for actually making Christianity apparent in the festive occasions of the homes. Miss Li Kuan-fang gripped her audience as she revealed the immoral type of much of the literature that is being offered to children and young people to-day and as she feelingly called for the help of everyone in the Conference to meet, "The Literature Needs of the Christian Home."

According to the vote of the Conference, the four most pressing needs of the homes to-day are Family Worship, Literacy, Sanitation, and Guidance and Training in Home Industries.

The discussion and study of the problem of training for Christian Parenthood led to the following recommendations: (1) That every church organize classes for parents to train them in the fundamentals of Christian Parenthood. (2) That rural upper primary schools offer courses in home-making. (3) That the Practice Home Plan be used in our mission schools, giving several older students at a time the responsibility of making a home for several younger students under the supervision of the teachers of the home-making courses. (4) That Bible Training Schools and Theological Schools give special emphasis to the training of their students in the Christian Conception of Marriage, the Problems of Christian Parenthood, the Christian Nurture of Children, and other courses related to Christian home-making. (5) That Christian middle schools for both boys and girls offer elective courses in subjects related to Christian home-making and that a series of at least six lectures be given yearly to the whole student body on subjects related to the Christian Home such as, "The Christian Conception of Marriage;" "The Problems of Adolescence;" "The Ideal Home;" "The Christian Nurture of Children;" "The Mutual Relationships of the Home;" and related topics.

In regard to the Christian nurture of children, the Conference recommended that the churches organize classes on that subject; that we endeavour to have in every Christian home at least one Christian picture, one pictorial Bible story book, and one children's magazine; that special

attention be given to the amusements of children in the home, and that encouragement be given to the general use of dolls and such toys as are of value in developing home-making characteristics in children.

The need that Christians recognize the principle of Stewardship, making the consecration of life, body, time, prayer, and possessions to God central in the home, was the conviction of the Conference. As definite methods in carrying out Stewardship principles, the Conference suggested that a Home Dedication Service be observed when a new home is established or when the family moves to another home; that parents in a service of dedication present their children to God and train them to follow His leading in determining their life work; that in the stewardship of possessions, at least one-tenth be consecrated to God, economy be observed in expenditures for weddings, funerals, and family celebrations, and that every Christian in making his will bequeath at least a portion of his estate for Christian work.

The Conference agreed that our churches must take responsibility to give to young people needed education and direction regarding marriage and vocation, and that they must give new emphasis to creating Christian attitudes and relationships within the family groups. Every church group should study their field to determine what is actually being accomplished in Christianizing the home and then select one or two centers for intensive work, carrying out there special experiments.

That Christianizing the Home Week should be observed again next year during the last week of October was the unanimous vote of the delegates. They recommended that next year some other section of China be given the opportunity of having a Regional Conference for Leaders of the Christianizing the Home Movement, and that after a few years a National Conference on Christianizing the Home be held.

At the closing session of the Conference after, "The Challenge of Our Task" had been given by Miss T. C. Kuan, delegates quietly arose one by one to express their gratitude to God for the new vision that had come to them and to declare their purpose of dedicating themselves to the task of taking Christ to the homes of China. After the last words of the closing prayer had died away, all paused for a few moments of silent prayer and then quietly passed out of the church. "It seemed like a real revival meeting to-night, didn't it?", one delegate was heard to remark.

Our Book Table

THE INNER HISTORY OF THE CHINESE REVOLUTION. T'ANG LEANG-LI. *George Routledge & Sons, Ltd., Broadway House; 68-74 Carter Lane, E.C., London. 15/- net.*

Since the writer of this history had, so his Preface declares, acquaintance with "the secret decisions of the Political Council of the Kuo-Min Tang" one naturally looks for unveiled secrets therein. How far the book is actually made up of such secrets this reviewer is naturally unable to determine. Certainly descriptions of various aspects of this Revolution go down to its roots—sometimes personal, sometimes historical. The revolutionary spirit, for instance, drew much of its inspiration from the struggle started by adherents of the Ming Dynasty against the alien Manchus, secret societies and revolutionary conceptions acquired by most of its leaders while studying abroad. This latter fact leaves those westerners who eyed the revolution askance with much less justification than they claimed. Thus Sun Yat-sen who was the "ideologist and organizer of the Revolution—the man of principles and of action" (page 56) was the outlet through which long-delayed as well as world-wide revolutionary ideas found expression. The tortuous twistings of the revolution are faithfully recorded. At times the author lets us into incidents, usually hidden, in which serious events are often rooted. Hu Han Ming, for instance, once made known what he deemed certain mistakes of Ch'en Ch'ung-Ming. Bad feeling between them was the result. This bad feeling was the cause of Ch'en's revolt against Dr. Sun in 1922 (page 76). Again when Li Yuan-Hung was summarily made Generalissimo of the Revolutionary forces at Wuhan he had to be dragged out from under his wife's bed! Among others Chang Cheng-Wu and Fang-Wei, Revolutionary Generals, witnessed his "undignified posture." Partly for this reason Li later induced Yuan to have them executed without trial. Whether such belittlement of those sometimes accounted heroes is intentional or the result of a desire for historical accuracy this reviewer cannot tell. Likewise a careful and full account is given of the rise and career of the now President of China. To say the least it can hardly be expected to add to his complacency. Yet hardly anything but good is said of Marshal Feng. Somehow one feels that the human faults of the one are magnified while those of the latter seem to be less evident than in the case of some of his critics. Nevertheless all this indicates a quite fearless use of historical data. Even family secrets pop out in this connection. With regard to the Communists much is said from the time of its secret organization by Mahlin in 1921 (page 154) to the time of its split with the Kuomintang. At first the Communists aimed to further the Chinese Revolution but later tried to use it, and even dominate it, with the result that war between them and the Kuomintang leaders arose. The breach, however, widened very slowly and took quite a wrench to make complete. Incidentally it was helped along by Borodin's public criticism of Ch'iang at a banquet in Wuhan which showed that instead of exhorting Kuomintang members to follow Ch'iang he intended to do the opposite. Though this book can hardly be classed as a stirring romance, it is too dry in spots for that, yet it gives needed insight into the emergence and development of China's Revolutionary struggle. It is a mass of countless happenings dovetailed into one another in a most skilful way. To achieve this must have involved a tremendous lot of detailed research.

THE SAN KUO, OR ROMANCE OF THE THREE KINGDOMS, (*Popular Edition*), translated by C. H. BREWITT-TAYLOR, in two volumes. Kelly & Walsh. Mexican \$5.00.

"The standard edition of this translation of China's most famous historical novel was published in 1925 in a much more expensive binding, beyond the purchasing capacity of the average Chinese and, it might be said, of the average missionary. Therefore this popular edition has been put on the market, which should be within the reach of all." Everyone who wants to understand more of Chinese history as it concerns all phases of life from poverty to the throne, from peaceful tillage of the soil to the life of the soldier and general, should read these two volumes. Nowhere can such a vivid picture be found of thoroughly characteristic Chinese life as is depicted in this book, and this is the reason why it is perhaps the most popular basis for Chinese plays even to the present day. The strategy of the Trojan Horse is as nothing compared with the strategy exhibited by the military leaders in this book. Instead of one horse being filled with men and pushed on wheels before the walls of a city, we have here a picture of barbarians who attack their enemy with a row of wild beasts who succeed in routing the Chinese forces before the barbarians are even ready to attack. The answer to this method was that hundreds of artificial wild animals were prepared, each one supported by four or five men within and carrying in the mouths of the animals flames of fire, so that when the real beasts of the enemy attacked these artificial animals they were turned back by the wall of flame and routed the barbarians at their own rear. This is a sample of many other kinds of strategy used in the wars described in this work. But this is enough to stir the curiosity of the reader of this review. Everyone should buy this work at this present low price. R. F. F.

SOCIAL LIFE OF THE CHINESE IN PEKING. JERMYN CHI-HUNG LYNN. *China Book-sellers Limited, Peking-Tientsin.*

The author, sometime a student in the United States, often had occasion while there to lecture on Chinese social customs. To the notes thus gathered he added when serving as an official of the Ministry of Interior and Professor in the National University. These notes he has put together in this small book which deals with a subject very little treated in English by Chinese. The book is evidently in the main made up of notes with little attempt to organize them in literary style. Nevertheless they give the reader insight into the usually unnoted ways and customs of this old Chinese city. Social customs and attitudes are being shot through by new ideas as when, for instance, we read that the "five relations" are "no longer held sacred among the half-educated modernists." Nevertheless change is not as rampant as casual observers might suppose. Wedding customs have changed somewhat in minor details but funerals go on much as they have done for many generations. "All Chinese are," for instance, "wearing the dresses of the Ching Dynasty" and yet the ladies wear a "long waistcoat or sleeveless gown" which was probably designed by movie stars in Shanghai "from whom the most fashionable and aristocratic ladies in Peking and elsewhere are taking their orders." The book also gives much light on social etiquette, pleasures, hotels and bazaars. The conclusion is that "Peking is giving way to everything that is new, and fighting a losing battle to retain all the traditions handed down by our forefathers." Nevertheless in reading the book we were impressed by the still existing weight of tradition and old custom.

Even though the book could well be written in an easier and more attractive style it is interesting and worth noting.

THE BUDDHIST PILGRIM'S PROGRESS. JOHN MURRAY. *Albemarle Street, W. London.*
3/6. 105 pages.

This is a record of the journey to the Western Paradise of Hiuen Tsiang, the Master, accompanied by Sun the Monkey, who represents intellect, Chu the Pig, who represents desire, the White Dragon Horse, who represents the faithful heart willing to bear all burdens uncomplainingly and Sand, the Monk, who represents the shifting surface inherent in every man. The book is full of humor, glows with figurative language and is very widely read in the Orient. The Master ultimately becomes the Buddha of Sweet Incense, the Monkey, the Buddha Victorious in War, the Pig, a Shining Being and the Monk Sand, a golden Arhat, while the White Dragon Horse is appointed as Chief over the Eight Boards of Celestial Dragons. Buddhist philosophy is presented in a way that would attract simple minds and the appetite of the masses. The object of the book is to "demonstrate the Buddha nature in every man" and the fact that his ultimate destiny is Buddhahood.

R. F. F.

FOUNDATIONS OF BUDDHISM. NATALIE ROKOTOFF. *Roerich Museum Press, New York.*
Gold \$1.60.

This book does not dig down to the sources and original ideas of Buddhism so much as select and arrange its ideas as they might have meaning today. Evidently the author aims to appraise Buddhism on its highest level in modern scientific terms. Relativity is, for instance, considered as analogous to Maya as a result of which little importance can be attached to anything in this world (page 41). "And what is dharma," it is asked (page 126), "if not energy?" These ancient and modern terms might hold the same psychological status in the field of thought but they do not seem to be so nearly synonymous as this writer appears to consider them. This tendency to confuse terms is seen also in this phrase, "thought is energy." Presuming that the author is Russian (nowhere stated) one can understand also that, "If there is no separate 'I' we cannot say that this or that is mine, and thus the origin of the understanding of property is lost" (page 91). Yet in spite of this tendency to identify ancient and modern concepts too easily this book gives a good summary of some values in Buddhism and how they might be welded into a modern statement thereof. Naturally the author does not look on Buddhism as essentially pessimistic. Though there is "no independent 'I'" and "self and selfishness . . . are fixed by causation" yet we may "practice good so that good may result from our actions." Which seems to imply that though the unreality of the self is fixed by causation yet at some point that unreal self can change a bad karma to a good one. The unreal can produce a real effect! In spite of such intriguing twists in thought this book is easily read and well-written.

"PORTRAIT OF A CHINESE LADY" AND CERTAIN OF HER CONTEMPORARIES. LADY HOSIE
William Morrow & Co., New York, pages 404. Gold \$5.00.

This book is most delightfully written, the illustrations charming and all well reproduced. "Portrait of a Chinese Lady" is really an intimate

series of pictures of Chinese life, well worth the reading of the general public, and of those who have lived in China. There is a good deal of Chinese psychology in this book, impressions of Chinese family life, how an English gentleman sees China, how an American serves China, modern and ancient notions, modern movements among Chinese women, a very good description of the work among lepers by Dr. Main of Hangchow, life among the poor, life among the wealthy, a very good account of personal experiences with Dr. Hu Suh, the problem of the first wife and concubinage, Chinese gardens, the problem of East and West and some beautifully told stories. The entire book is written in a spirit of sympathy toward the Chinese and an appreciation of their older culture and their present day aspirations and ideals. It has light and warmth and is very human. It is well worth reading.

R. F. F.

"GEORGE KING, MEDICAL EVANGELIST." FRANK HOUGHTON. *China Inland Mission, Newington Green, London N. 2s. net.*

This somewhat brief biography gives a fresh glow to the missionary call. It is not the account of one who is hazy as to his message for China, but of one who gloriously exalted his calling and made himself necessary to those whom he sought to win, through the force of a positive message of a living Saviour real in every-day life.

His personal prayer record, covering a wide range of subjects, gives a touching side-light on a faith so real that one is refreshed by its simplicity. In contact with men of all classes and races, it is interesting to note that genial cordiality which everywhere broke down walls of opposition and turned enemies into friends. In this man of rare qualifications and dominating personality, there was one controlling purpose down to the end of his brief career, and that was to "make Jesus King" whether among Chinese, Moslems, Tibetan or his own countrymen. It is a story of one who bore Christ's compassion and Paul's "Woe is me," and cannot fail to draw forth from the reader his best in consecration and endeavour.

Z. R. M.

STORIES FROM A CHINESE HOSPITAL. LAURA PRESTON WELLS. pp. 56. *American Church Mission, Shanghai.*

This book has a most pleasing format. The illustrations are very attractive and the contents which give sketches of life and work in the hospitals for Chinese women, remind one of Dr. Smith's "Chinese Characteristics." Each sketch is brief and a complete picture in itself, giving to those who are foreign to Chinese ways a most vivid conception of Chinese life, habits and psychology. The introduction is written by the Rt. Rev. Bishop F. R. Graves and a quotation from him well describes how this booklet would make a most pleasing gift by missionaries to friends in the homeland: "The incidents not only really happened but they are told with human feeling. These patients talk and move like living beings. Doctors and nurses tired with the daily routine and heavy grind of a hospital could so easily lose the sympathetic touch with the patients who pass through their hands, but here are facts and feeling both to prove that they do not forget the person and think only of the 'case.'"

WHITE JADE. MAUDE MEAGHER. *Houghton Mifflin Co. Gold \$2.00.*

Yang Kuei-fei is one of those characters in Chinese history whose story never loses its romantic fascination. She is China's "Helen of Troy!" This volume is another attempt to interpret her fascination. In it she and her imperial lover are seen through the dimming eyes of aged contemporary poetical scholars and the younger eyes of a poet of the generation succeeding them. In the courtyard of an inn and under the warming influence of wine they discuss her and her days and ways. Her wantonness is not overlooked nor the fateful spell of her beauty upon the kingdom and her lover: but these are painted in subdued colors. Her beauty and charm, however, make up the high lights of the picture these poets paint in words. The "Ballad of the Everlasting Wrong," as written by Po Chü-i, is given near the end of this historical romance as the result of the reminiscent talks of the aged and young poets. "But," one queries, "why do poets worship her?" This author does not find the answer in Yang Kuei-fei's wantonness nor in disregard of the fatal consequences of her charm to herself or her lover. "In her small body," says the author, "were the seeds of dream." In the fact that her charm held Ming Huang for twenty years and sent him searching for her through necromancers even after her tragic death is found the reality of "steadfast love" which led this group of poets to place her among those in the next world whose love is lustless. Her beauty was incomparable and she stirred in men—even in the coarse An Lu-shan—a "madness of desire to possess her." Yet through the fabric of the soiled garment of her actual life shone the reality which made poets compare her to "the Weaving Maiden of the Silver River in the sky." This aesthetic appreciation of the beauteous is seen also in the weird and yet beautiful legends told of the next world. Yang Kuei-fei's charm is not that of wanton recklessness but of evanescent beauty of body and spirit. That is why she holds a place amidst the romantic immortals of history.

"AN AFRICAN SAVAGE'S OWN STORY." LOBAGOLA. *Alfred A. Knopf, 28 Bedford Place, London, W.E. 1.*

The frontispiece in this book shows a remarkable picture of Lobagola. One rarely sees the face of an African so full of animation and vivacity as the one herein shown. Lobagola recently traveled in the States and addressed a good many audiences, greatly entertaining them with his personal accounts and various experiences in the jungles and wilds of Africa. If one wishes to get a vivid picture of primitive conditions in the home of an African chieftain, with the customs and superstitions of the time; the life of the African forest with its savages, wild animals and many other dangers—this is the book to peruse. If Lobagola's imagination gets somewhat the better of him at times and he exceeds the bare truth of things, even such a narrative is worth consideration by the more prosy westerner whose imagination needs a bit of cultivation. The style is easy and the account so vivid that one feels at once that he is in the midst of things African, and when one leaves the picture it is a difficult transition to get back to our own world of western realities. This fascinating dish of African viands should be taken with a small dose of salt. It can thus do good to all who partake of it.

R. F. F.

THE BANTU ARE COMING. RAY E. PHILLIPS. *Student Christian Movement Press, London. pp. 238. 5/- net.*

This book deals in the main with the relationships between the white minority and the black majority in South Africa. The impact of an advanced upon a backward civilisation always creates difficulties, and these have been aggravated in South Africa by the exploiting of the blacks by some of the unscrupulous whites, and also by the apathy of others who, though well-meaning, are ignorant of the thoughts and feelings of the black population. There is unrest amongst the industrial workers and discontent amongst the educated classes. These have created an atmosphere favorable to the Communistic agitator, but constitute also a challenge to the Christian Church to undertake adventures in mutual understanding. The later chapters of this book tell the story of some such adventures, and in these the author has himself had no mean share, though they have been sadly hampered by the tragedy of sectarianism. No one could read this book without receiving new light upon that part of the race problem which is exemplified in South Africa.

E. F. B.-S.

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM. MAX WEBER. *George Allen and Unwin, Ltd., Museum St., London. 10/6 net.*

This book was written first about a quarter of a century ago and one-third of its pages are devoted to notes. But it is one of those books to give one furiously to think if one can settle down to reading it. It is not, of course, a book to take up when one is in the detective-fiction mood! Its thesis is that the Calvinistic theory of predestination and its implications, as they wend their way through various Protestant movements, is a (if not the) major cause of the spirit of capitalism defined (page 17) "as identical with the pursuit of profit." Predestination influences men to look on their secular calling as part of (or even a) religious duty. Predestination set men looking for proofs that they belonged to the "invisible church." As an addition to fitting conduct faithfulness in their calling became part of that proof. The "pursuit of wealth as an end in itself was highly reprehensible; but the attainment of it as a fruit of labor in a calling was a sign of God's blessing" (page 172) and, to some, an additional proof that they were "called." Frugality and diligence were Christian virtues and usually and naturally led to wealth. Thus viewed the spirit of the pursuit of profit worked with the spirit of the pursuit after proofs of one's divine calling. This reviewer feels, however, like agreeing with Dr. R. H. Tawney, who writes the Foreword, when he asks, "Why insist that causation can work in only one direction? Is it not a little artificial to suggest that capitalist enterprise had to wait, as Weber appears to imply, till religious changes had produced a capitalistic spirit?" Perhaps it is truer to say that capitalism is "part of a general intellectual movement" (Foreword, page 9) and yet admit that the Calvinistic interpretation of Christian thought played into and added to the strength of capitalism instead of working against it. Those who claim that religions are all compounds of complimentary opposites to what people actually practise will find in Weber's argument how religion sometimes, in unconscious ways, plays into the doing of the things that the religion deprecates—in this case the acquisition of wealth. All students of the meaning and sinews of capitalism should read this book. Much of interest about religious development is found all through the pages and especially in the voluminous notes.

ST. AUGUSTINE

ST. AUGUSTINE. ELEANOR McDUGALL. *Student Christian Movement Press, 52 Russell Square, London, W.C. 1. pp. 125. 3s. 6d.*

It is a far cry to pass from reading "Our Changing Civilization" by John Herman Randall, to the reading of this life of Augustine. Randall has such marvelous powers of analysis that one is dazed. He is a humanist, pleads for a religious faith, but his religion is the religion of Beauty and of Social Justice as being the only two elements that can survive the attacks of modern science.

Then we turn to the life of St. Augustine. He was born in a small town in northern Africa, near Carthage, in early youth he became a most brilliant rhetorician and was learned in philosophy—far excelling his fellow students. Intellectual pride and human passion, with "its cauldron of unholy loves" kept him for many years from making the great surrender. His saintly mother, the personal influence of the great Bishop Ambrose of Milan and the ever present sense of Christ, caused him to cease to pray "O Lord, make me pure, but not yet" and to "put on the Lord Jesus Christ" in such a final act of love and joy that his life was utterly transformed and he became the greatest light in Christendom since the days of St. Paul. He wrote a book on Beauty, which has been lost, but his apostrophies to Beauty reveal an appreciation and imagination besides which the person of Randall is like that of a shrouded infant walking in the dusk of twilight. The same is true of his religion of Justice. Both in the abstract (in the mind and imagination) and in his many years of dealing with human hearts, high and low, he had a religion of Justice which if it guided the hearts of our judges and lawyers today, would fill the world with harmony and light. But Augustine had not only a love of Beauty and a love of Justice, but also a Love of Love, which is so glorious, so intimate, so compelling and so powerful to win human hearts, that one wonders whether Randall knows anything about religion, when he omits its necessary center of life and energy, the religion of Love, or better yet, the Love of Loving.

Naturally there are a few ideas which St. Augustine held which we would not accept today but there is far more to accept than to reject. From his life we learn how much akin even the world of today is with the world in which he lived, when he was born in a little Roman province in the year A.D. 354. He was not only a most profound thinker and keen psychologist, but one who combined with his learning a personal experience of the suffering of the human spirit until it was emancipated into a more glorious life by the spirit of Divine Love.

R. F. F.

THE ROMANTIC EAST. SYDNEY GREENBIE. *Robert McBride & Co., New York. Gold \$3.50.*

This book aims to give a sort of romantic impressionistic picture of India, Indo-China, China and Japan. These countries the writer evidently touched at spots and then sometimes hurriedly. The result is that in each case we have impressionistic hues mingled with snatches of historical data which latter might be taken sometimes as mere bits of imagination. Angkor is, for instance, given a phallic significance. Calcutta suggests mystic materialism. And yet through it all run hints of the struggle and mystery of life in all the places touched. It is a book to read when one has time to dream—a steamer trip for instance.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY. JUBILEE SOUVENIR. 1880-1930.
London: 19-21 Southampton Street, Fitzroy Square, W.1. 1/3.

This booklet describes the work of the Church of England Zenana Missionary Society for the last fifty years, from 1880 to 1930. There are Jubilee Greetings from the Archbishop of Canterbury, the Archbishop of York, from the Bishops of Salisbury, Dornakal, Fukien and Kwangsi-Hunan. There are also other greetings from Lord Irwin, Viceroy of India, the Earl of Lytton, and Lady Simon. The booklet is prepared in most attractive style. It gives portraits of some of the original missionaries of the Society, also some of the martyrs of Kucheng, 1895. The retrospect contains much interesting information concerning the work of this Society. Its efforts in these fifty years have been greatly blessed, and should furnish an inspiration to many to follow in the footsteps of those who have gone before.

R. F. F.

Correspondence

Braille Literature

To The Editor of
The Chinese Recorder.

DEAR SIR:—Those who are interested in the work of the Braille Literature Association for China will be interested to know that word has been received from Rev. I. Iwahashi of Japan that the printing of "Pilgrim's Progress" has now been completed and that the books have already been shipped to China. We are sure that this book which has meant so much to readers in all languages will be an equal blessing to our less fortunate friends who can read only in the Braille.

The next book to be issued in Braille by our Association is the life of Pastor Hsi. This book has been chosen after correspondence with the various institutions for the blind in China. Of several books proposed it received the majority vote.

You are aware that our Association provides literature and writing implements for the blind throughout the Mandarin-speaking districts of China. With the help of its publications and apparatus it is possible for a literate person to teach the blind to read and write without

having to learn Braille himself. Our treasurer has found it necessary to place an order for more supplies so as to be able to meet the regular needs of the constituency. It is hoped that friends of the blind will not only join the Association by sending the membership fee of \$2.00 per annum but also will secure for us some special gifts in order to make available more literature in Braille.

The Committee for the Association for the current year is as follows:

President, Mr. R. C. Wells.
 Vice-President, Rev. A. J. Garnier.
 Hon. Sec., Rev. F. R. Millican.
 Hon. Treas., Mr. G. A. Anderson.
 Rev. Charles E. Patton.
 Rev. G. W. Sheppard.
 Mr. G. B. Fryer.

Kindly make all checks out in favor of The Braille Literature Association for China, and send all communications to the Secretary, 3 Hongkong Road, Shanghai, or direct to F. R. Millican, Christian Literature Society, 143 North Szechuen Road, Shanghai.

Sincerely yours,

RALPH C. WELLS.

Shanghai, February 3, 1931.

Summer Camp

To The Editor of
The Chinese Recorder.

DEAR SIR:—Our Camp Committee has already raised funds to begin the construction of buildings for the Camp here. They plan to have the buildings ready for use by June 15 this summer.

We shall build this spring a large hall for meeting and eating purposes, a kitchen and at least four huts to accommodate eight persons each.

Outside of a period when there will be a Camp for Chinese boys the buildings and equipment may be rented by other organizations for Conferences, retreats and schools. The date for the Chinese Boys' Camp has not yet been fixed.

Organizations, Chinese or foreign, who may be interested in using our Camp from June to October, may write to me about the matter.

Cordially,

B. W. SMITH.

Tsingtao, China, January 20, 1931.

The Present Situation

PRESENT APPEAL TO MISSIONARY RECRUITS

The Editor recently sent the following question to a missionary. His answer merits passing on.

"What aspects of present missionary service might, in your judgment, appeal most to missionary recruits at the Home Base?"

"After nearly eight years' absence from the Home Base, how am I to answer this? I have profound convictions born of observation as to what must be back of every appeal and every response thereto. Youth desires something *specific*, but that is not enough. For there are returned Chinese students of equally good training who are seeking vainly for similar jobs and who could serve without the handicap of a foreign language. I know of no safe or adequate appeal to missionary recruits that does not presuppose a sense of personal moral obligation to become a fellow-sufferer with Christ in the building of the Kingdom of Heaven.

"It takes, also, the *best professional training* possible to open the door to the New China student, and *China's need* for the best is still the greatest appeal for the men and women of the calibre which we want out here, rather than the competition for riches characterizing the homelands. But China needs more than this: for we must all admit that the great failure in China now is moral and religious disillusionment and collapse. Precepts alone will not bring the Chinese back to a position of faith in their fellowmen and the disinterested goodwill of the surrounding nations, or the personal, righteous love of a Father-God. All this must be lived right before their eyes consistently and at length! Has our younger generation any contribution such as this to make to China?"

"Many of those whom I have seen of recent years who come to us have been professionally far superior to the older missionaries. They have been liberal in theological outlook and have not been bound by denominational points of view. They certainly do not profess a monastic view of the Christian religion, but rejoice in a new "liberty." And yet they are often

worldly-wise and cynical, given to bitter criticism, seeking solace in amusement rather than spiritual communion, mistaking deprivation of western comforts for Christ-like self-sacrifice, vociferous in denials of race-prejudice at a distance, but unable to stand the gaff at close quarters, such admirers of the good in indigenous religions that they fail to apprehend the significance of its failure after milleniums of trial. In short, mighty fine play-fellows and workers but pitifully inadequate "companions in the patience and tribulation of Jesus!"

"The actual missionary experience under present conditions goes contrary to the presuppositions of former missionary appeals. It is adventurous without being romantic, challenging to death for imperialism rather than for the Christian faith, the position of leadership one of suspicion or jealousy instead of glory and respect: philanthropy is as often met with ingratitude as with appreciation, and the Good News of salvation is too much like the seed that fell on stony ground.

"It is not *man's* appeal for recruits which will avail just now but *God's*. Appeals will strike the answering chord according to the temperament of the individual as before, but it must be the Spirit which ratifies it. The present-day recruit, as in times past, must be driven forth by an unpretending love for men—not *man*! He must have the faith born of experience of God's presence and a realization of oneness with Him in His purpose. He must have the faith born of experience of God's presence and a realization of oneness with Him in His purpose. He must be prepared to share vicariously in the sufferings of Jesus and familiar with the way of access to the inexhaustible resources of the Great Comforter. Having this, all else becomes as fuel to the fire-patriotism, the desire to impart the light of knowledge, the spirit of social service, the sense of internationalism or world-fellowship, Christlike compassion for the unenlightened and unsaved, a willingness to learn as well as to teach, a reaper as well as a sower in God's harvest field.

Work and Workers

Rural Health Experiment Planned.—The Milbank Memorial Fund plans for a rural health experiment in China under the auspices of the Mass Education Movement. The Fund will make a grant towards expenses. The area chosen for the experiment has a population of 400,000; 90% illiterate and without one trained physician. *Information Service*, January 3, 1931.

"The Jesus I Know."—Dr. T. Z. Koo, who is now absent in Australia and New Zealand, wishes to announce that during his absence orders for the collection of Chinese

statements put together under the title "The Jesus I Know," may be sent to Mr. Kiang Wen-han, National Student Division, 20 Museum Road, Shanghai, China.

New Type of Religious Education.—Now that compulsory Bible study cannot be managed in most schools various efforts to find a substitute therefor are in evidence. Some of the members of the Women's Foreign Missionary Society of the Methodist Episcopal Church in West China are now offering a thrice-weekly graded course of Bible study for their

pupils after school hours. This is on a purely elective basis and is given in the church building. Most encouraging results have followed this experiment.

Chinese Women in Industry.—Apropos of the relation of the New Factory Law to Chinese women (page 149) it is interesting to note how large a proportion of factory workers are in some places women. In the recently published book on *Chinese Labor* by Fang Fu-an some figures bearing on this are given (page 31). According to Mr. Fang's figures women workers in Shanghai constitute about 56% of the total number; in Hangchow they make up 44%; in Hankow 51%; in Tientsin, however, they make up only 6%. It is evident, therefore, that Chinese women are tremendously affected by the new law.

China's New Factory Law.—Since the article on "China's New Factory Law as Affecting Women and Children" (page 149) went to press we learn that the National Government has decided to postpone its application for six months, which means it will not come into force until August 1, 1931. This decision was taken on January 31, 1931. At the same time ordinances providing for the use of Factory Inspectors were passed by the Legislative Yuan. These officers will be assigned for inspection purposes to the Administrative Organs of local governments charged with the duty of applying the law.

Registration, District of Hankow.—The *Newsletter*, January, 1931, reports on the progress of registration in Anglican schools in this section. St. Michael's was registered on November 12, 1929. June 25, 1929, Trinity School was registered. St. John's Primary School, Hankow, was registered on

October 30, 1929. Then Saint Peter's, All Saints,' St. Lois and the Cathedral School followed suit before the end of the year. St. Hilda's Girls' School was declared a registered senior middle school August, 1930. Nothing causing any difficulty to any of the schools occurred except the receipt of an order from the Commissioner of Education ordering that fees in Boone Middle School be reduced.

Using the Weekly Memorial Service to Dr. Sun Yat-sen.—Fukien Christian University reports on having observed this Monday Memorial Meeting for three years. "Our experiences," it is reported, "have convinced us that it can be made an important factor in personality making." The first few minutes were spent in singing the Party song, paying respect to the flags and reading Dr. Sun's will. The rest of the hour, which ran from 11:30 to 12:30, was spent on international problems. In this students took turns in making reports on current events. In the orientation lectures given by the faculty the general theme of the last year was "Revolution in the Various Fields of Human Activities." In turn revolution as seen in economics, science, thought, family, education and religion were treated. It was felt, also, that the "life and personality of the late Dr. Sun with his vision, valor and unbending faith provide a concrete example of heroic citizenship."

Doctor Needed on Kuling.—China's premier health resort, the most centrally situated Sanatorium of the Yangtse Valley, sends out the following "S.O.S." to the Missionary Societies and Medical Associations of China:—"WE NEED URGENTLY A COMPETENT MEDICAL MAN TO ADMINISTER THE WORK OF THE KULING MEDICAL MISSION (for

Chinese patients, both men and women) AND FOR THE FOREIGN RESIDENTS OF KULING." Here is a double call! The Doctor should have special knowledge of T.B. work, be able to speak Mandarin and to control a staff of Chinese workers. There is ample scope for real missionary work at Kuling, also for research work, etc. A suitable residence will be provided. For further particulars please apply by letter to the Honorary Secretary: Kuling Medical Mission, Mrs. E. C. Cooper, Lot 30-A Kuling, via Kiukian. K.

Stewardship Sunday.—Realizing that Stewardship is the foundation principle of the Five Year Movement, the Committee on Stewardship of the National Christian Council is issuing a call to all the churches of China to give special emphasis to Stewardship during March. It is suggested that one Sunday in this month, preferably the 15th, be set aside as *Stewardship Sunday*. All pastors are requested to preach on Stewardship and enlist Christian Stewards. Posters and samples of the Stewardship Enlistment Cards have been sent to all pastors and evangelistic missionaries. They are requested to send in others for such Enlistment cards as they may need. These cards will be sent free. As the Church approaches Passion Week, when we remember Christ's gift of His life for the Kingdom of God, it is fitting that Christians should acknowledge their Stewardship of time, prayer, and possessions to bring in His Kingdom in China.

Progress in the Y. M. C. A.—During 1926-27 local Y. M. C. A.'s were forced to let many of their secretaries go. This step was due to Communist and anti-Christian attacks and financial stringency. No

small proportion of these men were absorbed by government, educational and social agencies. They still continue to serve the Association as laymen. During the last six months, however, there has been a large accession of new secretaries, forty-six new ones having been acquired. Practically all of these men are college graduates and not a few are students returned from abroad. In November and December 1930, Prof. C. H. Robertson and his assistant conducted a series of science lecture campaigns in Szechuan. In eleven days in Chengtu 30,000 people attended the lectures, 26,000 of them being students. . . . In its annual financial and membership campaign the Tientsin Y. M. C. A. aimed at 800 new members and \$8,000. Actually 926 new members were gained and \$10,853 received. Then the Soochow Y. M. C. A. aiming in its financial campaign to secure \$14,000 actually received \$17,575.

Child Welfare in America.—During November, 1930, a Conference was held in Washington, D.C. on Child Health and Protection. The preparation therefor extended over sixteen months. "One of the committees of the Conference reported that of 45,000,000 American (U.S.?) children 35,000,000 are reasonably normal, 6,000,000 improperly nourished, 1,000,000 have defective speech, 1,000,000 weak or damaged hearts, 675,000 offer "behaviour" problems, 450,000 are mentally retarded, 382,000 tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 crippled, 50,000 partially blind, 14,000 wholly blind, 200,000 delinquent, and 500,000 dependent." "In a total of at least 10,000,000 odd deficient, more than 80 percent are not receiving the necessary attention, though our knowledge and experience show

that these deficiencies can be prevented and remedied to a high degree." *Progress*, January-March 1931, page 12.

Seminaries and Social Work.—A Church Conference of Social Work, held in Boston, June, 1930, reports as follows on a study of work done in seminaries (U.S.A.) in training men and women for social work. "There is a growing interest in the preparation of the ministry for social work and the large seminaries are endeavoring to meet this need by offering special courses and providing supervised field direction with graduate credit recognized by the larger universities. There is an encouraging tendency to do experimental research work in this field. This is confined to the larger seminaries, but there is reason to believe that it would be more extensive if funds were available. There seems to be a decided advantage in the location of the seminaries in the cities and near large universities. This not only offers opportunity for laboratory work but makes possible the exchange of credits and faculty services and offers possibility for higher degree. The study reveals, also, encouraging increases in the number of courses offered and the number of students enrolled in training for social work. There is a genuine interest expressed on the part of most of the correspondents and a desire to cooperate in the interest of more effective teaching methods in the seminaries."

New Interest in Christianity.—"There are many evidences of a new interest in the study of the Christian religion on the part of the people in the districts in which we work in Kwong Tung. I believe we shall see a very real interest manifested in the work of the church. The mental horizon of the

people is being extended or widened by the very general opening of public highways all through the country. The people are getting away from the old winding and narrow stone paths which have served their fore-fathers for generations. They are now getting out on the broad, straight and sunlit highways speeding from place to place in motor buses and conveyances faster than they ever travelled before. They are seeing new sights, meeting new people, and are being generally thrilled by the swift and potent changes taking place in their towns and cities. These things are having an influence on their attitude to the Christian religion. "Fung Shui," has had a bad knock, as roads are being cut through the hills, and people are beginning to build and live in houses which are higher than one storey. Undoubtedly, the fact that the President, Chiang Kai Shek, has received baptism and has formally at least, declared himself a Christian, is having far-reaching influences especially with thinking young men—particularly those of the student classes." T. A. Broadfoot, South China.

Chinese Student Psychology.—Rev. S. Lautenschlager gave an address on "Student Evangelism" at the General Mission Meeting of the Shantung Mission of the Presbyterian Church held at Tsingtao, July 2-10, 1930, in which he said the following:—"What is the psychology of the student? He is patriotic and wishes to sacrifice for his country and society. He longs for real friendship. He rebels against existing economic inequalities and the backwardness of his own people. He is critical toward others but supersensitive to criticism. He is tempted to blame other nations and people for his own weaknesses and for those of

his nation. Like most people, he is human enough to make more excuses for himself than for others. Reared in the Confucian tradition, it is almost axiomatic for him to believe that if he fails intellectually or morally his school and teachers are to blame for not having given him a better example.

"The student wants immediate benefit. The first few contacts must count. We must discover which of the student's desires is most legitimate and most amenable to immediate attention. He will come to a Bible Class once expecting help and a second time from a sense of fairness, but then he is gone. His first contacts must give him realizable value. With Jesus the first contact never failed to make a lasting impression."

Social Work and Christianity.—

"Excerpt, Minutes of the Executive Committee of the Federal Council of the Churches of Christ in America, at its annual meeting, held in Washington, D.C., December 2 and 3, 1930:

"Whereas, modern social work, devoted as it is to the rehabilitation or humane care of the sick, the poor, the delinquent, the handicapped, the dependent, the unemployed, the prisoner, the feeble-minded, the mentally disturbed, the protection of mothers and families of the lower paid workers, and of handicapped, underprivileged and dependent children, is one of the greatest and most Christian movements in our civilization; and

"Whereas, social work, in devoting its resources and developing skill to these our less fortunate brothers and sisters, has followed the example of Christ, who in the parable of the Sheep and the Goats made such work the test of discipleship and reality in the Kingdom of God; and

"Whereas, the church which

began and bequeathed such ministers to civilization, is now lagging in its relationships to these great agencies of social ministry and is not making with power its own technical contribution of spiritual ministry to the individuals and families with which the social work agencies are dealing; and

"Whereas; the Church Conference of Social Work, organized by the Commission on the Church and Social Service in June, 1931, and now become one of the permanent associated groups of the National Conference of Social Work, was created to assist in better adjusting the denominations affiliated with the Federal Council to social work, and to strengthen the spiritual aspects of social work; therefore,

"BE IT RESOLVED: (a) That the Executive Committee of the Federal Council, in session at Washington, December 2-3, 1930, recognizes the spiritual as well as social meaning of these great and humane agencies of social ministry;

(b) Approves the purposes and organization of the Church Conference of Social Work;

(c) Recommends hearty co-operation by its constituent bodies—officials, pastors, editors and church social workers with the Church Conference;

(d) Urges concentration of effort in bringing our Protestant denominations into effective and co-operative action with these social work agencies, in behalf of the individuals and families whom they seek to redeem."

China Inland Mission Notes.—

From the latter part of September till the end of December, 1930, over seventy new missionaries arrived in Shanghai. They came from Europe, North America, and Australasia. Over twenty were men, and nine were trained nurses. They are now in the Mission Language Schools

in Yangchow (ladies') and the men in Anking. Most of these are for Forward Movement work in new districts. To complete the two hundred new workers prayed and appealed for, calls for over 100 to come out during 1931, and the Mission had a Special Day of Prayer and Fasting about this, on February 10. Of the 297 central stations worked by the Mission in sixteen provinces of China, some forty are still evacuated by missionaries, most of these being in Kiangsi. In Kiangsi itself, of the thirty-two central stations, usually with resident missionaries, only seven now have missionaries in them, but it is hoped to reoccupy a few more soon. Of fifty-one C.I.M. Kiangsi missionaries, just now in China, thirty-one are now in Kiangsi, in the seven stations just mentioned. In most of the evacuated stations, Chinese Christian leaders carry on regular services. In a few this is impossible. In Kiangsi, during 1930, some thirty Chinese Christians, connected with the C.I.M. churches, were killed, mostly by accident, stray bullets, or, from grudge. A few died for their faith in Christ. One, an evangelist, was in death reported to have shown joy as he died a violent death, from knives, or,

spears. In Kiangsi alone, the damage to mission property, from bandits, but, even more, from regular soldiers, amounts to some ten thousands of dollars. Many of the houses and schools, etc., are still occupied by the military.

A large special gift of money for new buildings in London, England, has recently been received. The mission income in Great Britain, for 1930, was the largest on record. A Christian man in North America, who formerly was contributing for the support of fifty missionaries, has now increased his gift to support 100. Mr. D. E. Hoste, the General Director of the C.I.M., who has been away from China for seven months, visiting North America and Europe on mission business, is due back in China in March or April, 1931. He has been accompanied by Rev. J. Stark, the China Council Secretary, who, also, returns with him. The mission's new buildings, on Sinza Road, W. Shanghai, are nearing completion, and it is expected they will be ready for occupation by about May 1, 1931. These new premises will give about double the accommodation of the old ones, which have now been sold to a Chinese Company. February 5, 1931.

Notes on Contributors

Dr. TOYOHiko KAGAWA is well-known both on account of his long and stirring experience in promoting social welfare and his books. At present he is the leading spirit in the "Kingdom of God Movement" in Japan.

Rev. GEO. W. SHEPHERD is a missionary under the American Board. He arrived in China in 1917. His station is Kienning, Fukien, though for sometime he has found it necessary to remain in Foochow.

Miss ELEANOR M. HENDER is one of the Industrial Secretaries of the National Committee of the Y.W.C.A. She arrived in China in 1926.

Rev. PAUL G. HAYES is a member of the Methodist Episcopal Mission, North. He arrived in China in 1921. He is located in Wuhu, Anhwei.

Dr. IDA BELLE LEWIS is a member of the Methodist Episcopal Mission, North. She is now on the staff of the China Christian Educational Association.

Miss ORTHA M. LANE is a member of the Methodist Episcopal Mission, North. She arrived in China in 1919. She is now a secretary of the National Christian Council of China.

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